

# The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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A touching story, written nearly one hundred years ago, about how a rich English nobleman was turned to Christ by his little niece who came, unwanted, to live with him.

Chapter 1

## An Unwelcome Legacy

Children! They are a nuisance to everyone—my abomination, as you know, Jack. Why on earth they can not be kept out of sight altogether till they reach a sensible age is what puzzles me! And I suppose if anything could make the matter worse, it is that this is a girl.

The tone of disgust with which the last word was uttered brought a laugh from Sir Edward Wentworth's companion, who replied, as he gazed critically into the worried, perplexed face of his host:

"My dear fellow, she is not of an age yet to trouble you much. Wait till she gets a bit older. When her education is finished, and she takes possession of you and your house, will be the time for you to look to us for pity!"

"Look here, Sir Edward," said a bright-looking youth from the other side of the room, "I'll give you a bit of advice. Send the child to some school immediately. Is she coming today? Good. Then pack her off tomorrow, and keep her there as long as is needful. I will go occasionally and keep an eye on her, and if she grows up to be a moderately decent-looking girl, I will do you a good turn by taking her off your hands. She will have a nice little fortune, you informed us, and if you will give her something in addition, out of gratitude to me for relieving you of all responsibility concerning her, upon my word I think I should not do badly!"

But Sir Edward was not in a mood to joke. He looked gloomily around upon his friends as they gathered around the smoking-room fire after a hard day's shooting, and remarked:

"I know what is before me. I have seen it in my sister's family, and have heard something of all her toils and troubles. How thankful I was when she and hers were translated to Australia, and the sea came between us! It is first the nurses, who run off with one's butler, make love to the keepers, and bring all kinds of followers about the house, who sometimes run off with one's silverware. Then it's the governesses, who come and have a try at the guests or most likely in my case they would set their affections on me, and get the reins of government entirely into their hands. If it is school, then there is a mass of correspondence about the child's health and training; and, in addition, I shall have all the ladies in the neighborhood coming to mother the child and tell me how to train it. It is a responsibility I do not care for, I can tell you, and

not one of you would want to be in my shoes."

"What is the trouble, Ned?" asked a newcomer, opening the door and glancing at the amused faces of those surrounding Sir Edward, all of whom seemed to be

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## How to Be Saved and Know It!

By Dr. Jim Mercer, Evangelist  
2844 Elizabeth Lake Road, Pontiac, Michigan

"What must I do to be saved?"—Acts 16:30

This question was asked by a repentant sinner who had already been convicted of his sins and was now ready to hear God's one way of salvation made plain.

Let me read to you the most exciting, jail-breaking, earth-quaking, soul-stirring story ever recorded in church history!

"And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway."—Acts 16:25-33.

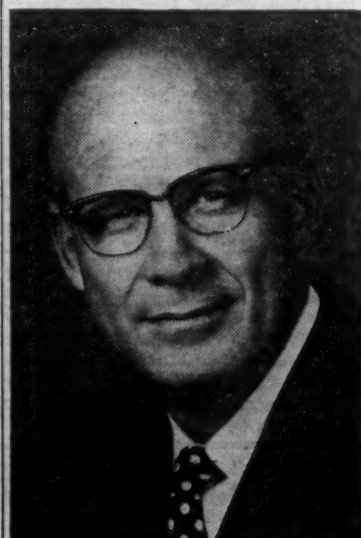
The great evangelist, Paul, with his assistant, had been thrown into jail at Philippi, the main city of Macedonia.

This servant of God was highly trained, soundly converted, and a true evangelist, divinely sent out to preach the Gospel. The Bible makes it clear that Paul was the New Testament example for a

preacher. God was with him. He had the full anointing of the Holy Spirit. He was a God-anointed, Spirit-led preacher who had "hazarded" his life again and again to reach lost souls with the way of salvation.

He was an apostle, a teacher, a preacher, a builder of many churches, but his main business was evangelism. He was in the work of full-time, free-lance, unbossed evangelism! He was a great writer for God! He was

(Continued on page 4)



Dr. Jim Mercer

## What Sin Does to a Christian

By Evangelist John R. Rice

(Preached at Sword Conference on Revival and Soul Winning, Baptist State Assembly Ground, Siloam Springs, Arkansas, August 15, 1951. Mechanically recorded for THE SWORD OF THE LORD.)

"But let a man examine himself, and so let him eat of that bread, and drink of that cup [the Lord's Supper]. For he that eateth and drinketh unworthily, eateth and drinketh damnation [or condemnation] to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world."—I Cor. 11:28-32.

Let us examine this Scripture. Paul says that when you come to partake of the Lord's Supper, you had better check up on yourself. I can well understand and have a good deal of sympathy with our Southern Baptist brethren who are particular about the Lord's Supper and feel that people ought to be baptized scripturally before they take the Lord's Supper.

However, this Scripture means a great deal more than that. It says that whatever is wrong between you and God, you had better stop and consider and pass judgment on it and turn your back on it, before you take the Lord's Supper—"for he that eateth and drinketh unworthily, eateth and drinketh damnation to himself." God is not threatening the loss of a soul here, but there is a certain

kind of punishment that comes to those who let sin come in and don't judge it. He says, therefore, "for this cause many are weak and sickly among you, and many sleep."

What happens to people who quarrel and divide the church like they did at Corinth? What happens to people when a man lives in sin with his stepmother, and the people take up for him? What happens to people where they get drunk at the Lord's Supper and one says, "I'm for Paul," and another says, "I'm for Apollos," and they have such divisions and splits? Some get sick and some die. "For this cause many are weak and sickly among you, and many sleep."

"Sleep" for the Christian here means a Christian's death. When a lost sinner dies it isn't sleep, but when a Christian dies his body is only asleep, waiting for the resurrection when the trumpet sounds at the rapture.

Here the Bible says that bad

things happen to Christians who sin. Then the Scripture says, "If we would judge ourselves, we should not be judged." Do you know how to keep from the judgment of God, from sickness, from business failure, from ruined crops and such matters? One way is that "if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world." The Lord says here that some people get sick and some people die and all Christians are whipped because of their sins. What does sin do for a Christian?

I take another case, the case of King David. You remember the story of David when his soldiers were off to the war. One night he couldn't sleep, so he got up on the rooftop where it was cool. Looking down to his neighbor's place, he saw a woman. She thought everybody had gone to bed, so in the little courtyard she took her bath. Bath-sheba was a beautiful woman. David looked down and saw her, sent for her, then led her into sin. Then he got her husband killed, and married the woman. And Nathan the prophet came and said, "I want to tell you a story, King David, of something that happened."

"There were two men in one city; the one rich, and the other

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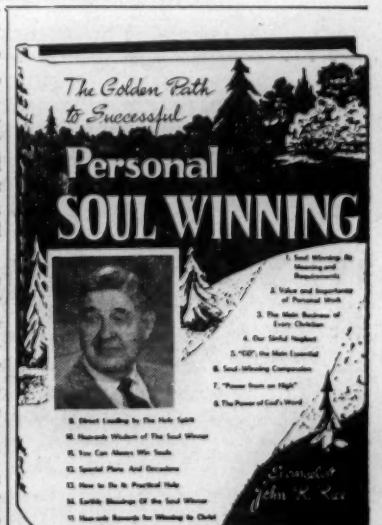
We praise the Lord for the hundreds of copies of the new book by the editor, *The Golden Path to Successful Personal Soul Winning*, sold at the prepublication price. But we are now printing six thousand copies (probably will already be in the bindery before you read this), so we can offer free this beautiful hard library binding, a \$3.00 book of over three hundred pages, with subscriptions.

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With three yearly subscriptions (Continued on page 5)





In a recent issue of THE SWORD, I told how we drove in from Murfreesboro, Tennessee, some 520 miles after noon and I got to bed about three o'clock Sunday morning. So that morning, as I have done perhaps twice in ten years, I was in Wheaton but missed Sunday School and lay abed. So here came a red-hot letter (unsigned), sharply reproving me for not going to Sunday School!

I have another confession to make. Recently I came in home, plunged into the work and when Wednesday night came, I had intended to go to prayer meeting, but was so tired I did not. In that week's time I had attended twenty services, had preached thirteen times, had spent two nights on the train. I tried to work on a new song, but could not even do that; so I lay back in the big chair and dozed, missing prayer meeting. This is the first time I had been at home in Wheaton and missed prayer meeting in several years. I am afraid at sixty-five I am getting lazy! But I believe in prayer meeting; I think every Christian ought to go, as I do regularly when I am not in the pulpit myself.

#### Mrs. Rice and I Celebrate Fortieth Wedding Anniversary

On September 27, 1921, on the Cooke farm north of Munster, Cooke County, Texas, Lloyds Cooke and John R. Rice took holy vows and were pronounced man and wife by the kindly old-time Baptist preacher, R. R. Gaines, a friend of my father's and for whom I got the R. in my name. Then we went around and shook hands with everybody (her four brothers and father and mother were too overcome to congratulate us)! My father took us to the train when we went to Fort Worth to enter Southwestern Baptist Theological Seminary.

Now forty years later, with six daughters and twenty grandchildren, we celebrated our fortieth wedding anniversary, thanking God for many blessings. At the office there was a big cake and fifteen minutes for congratulation from the workers. Besides the red roses I sent Mrs. Rice, she had orchids and we had great bouquets and potted plants from far and near, and greeting cards and presents, too! "Happy Anniversary" and may there be many more together!



AMERICA'S OUTSTANDING REVIVAL WEEKLY

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#### THE SWORD Twenty-Seven Years Old

While we are talking about anniversaries, the day after our wedding anniversary, on September 28, THE SWORD OF THE LORD was twenty-seven years old. We thank God for the way He has blessed the millions of copies of THE SWORD OF THE LORD since September 28, 1934, when it began!

We were crowded with things to celebrate. Our baby Joy, now Mrs. Roger Martin, teaching at Bob Jones University, was born on our wedding anniversary, September 27. Then THE SWORD OF THE LORD anniversary the next day. Joy, forgive me for being so crowded. I did not get to write you. You are beloved and rejoiced over.

Thank God, THE SWORD OF THE LORD still stands for just what it stood for when it began. We believed the fundamentals of the faith then; we believe them now. We set out to stress revival and soul winning then; we are still stressing them now. We were opposed to modernism and the yoking up with modernists then; so we are today. We opposed worldliness and formalism and powerlessness then; and so we do today. May the dear Lord help us to be true and to keep the breath of Heaven upon us! Please pray for THE SWORD OF THE LORD.

#### Our Radio Broadcast to Millions Depends Upon Us and Upon You

We rejoice in the wonderful mail that comes from the radio broadcast, the "Voice of Revival" on some forty stations. Surely the blessing this broadcast ought to be depends partly upon us, on our fervor, our loyalty to Christ, upon the breath of Heaven, upon our prayers and faith. We must accept our part of the responsibility.

But also surely the responsibility rests upon you who want to get out the Gospel. Any local pastor who insists that the local church is God's work and must have all of God's money, and that this soul-winning work around the world is not God's work and should not have God's money, will still have to answer to God for getting the Gospel to every creature. Here is an open door. Despite all the complaints of other broadcasters, we have invitations to go on many other radio stations, but we do not have the means. And when the Christian people in a given area do not support the "Voice of Revival" broadcast so that we can pay the broadcasting bills for radio time, then necessarily we must drop that broadcast. We have in mind about four stations now. The lost world has a claim on every Christian. No one can fulfill all his duty to God just by attending his own church, paying his own pastor, giving to his own building fund, boosting his own denomination.

This unworthy editor ought to do all he can to get out the Gos-

#### INCIDENTS

and Illustrations

by Evangelist Robert L. Sumner  
Contributing Editor

#### Tomorrow's Tragedies!

"On the whole . . . tomorrow's minister veers away from a fundamentalist interpretation of his faith; he tends to put less stock in a literal belief in many biblical events than he does in the broad principles that derive from these events; he has little patience with many of the theological problems that rocked the Protestant church in times past."

Who said so?

The above is a quote from an article in *Redbook Magazine*, August, 1961, by Jhan and June Robbins, entitled, "The Surprising Beliefs of Our Future Ministers." Information for the article was based upon interviews conducted by the Louis Harris and Associates public-opinion research firm with "more than a hundred students at eight leading theological schools, including Yale Divinity School, Union Theological Seminary in New York City, Southern

pel to every creature. I am honestly trying to work with unceasing toil, with much prayer, with sacrificial giving for Jesus. Will you prayerfully consider whether God wants you to help us maintain the "Voice of Revival" radio broadcast? Our kind of revival preaching which God has used to win tens of thousands of souls is needed on the air. We are behind on radio bills. We hope that you will pray and then give as God provides the means and puts it in your heart. Address THE SWORD OF THE LORD, Box 420, Wheaton, Illinois.

You, too, may be able to sing with the "thrilling thirty." There were twenty-nine singers and a director, besides the pianist, organist, and preacher at the last "Voice of Revival" rehearsal and broadcast. If you are within driving distance of Wheaton (we are twenty-five miles west of Chicago), you might be able to sing with these blessed gospel musicians on the "Voice of Revival" broadcast.

We meet two Tuesdays each month. And at each session we spend about three hours including rehearsal and the actual broadcast to be recorded on tape, and then duplicated and sent to the approximately forty stations on which "Voice of Revival" is heard each week. Please write Dr. John R. Rice, Box 420, Wheaton, Illinois, if you would like to appear regularly on this broadcast. It would take two full evenings each month, and no pay, but the joyful participation in getting out the Gospel.

#### And Now Gone for Six Weeks' Tour

In a few minutes Mrs. Rice will drive me to the Midway Airport, Chicago, where I catch a plane for Atlanta. There tomorrow at the Antioch Baptist Church, and then Monday through Friday in a great Sword of the Lord Conference on Revival and Soul Winning with Dr. Tom Malone and Dr. Jack Hyles assisting and sponsored by some eight or ten Atlanta area churches. Then I will fly to El Paso and drive on to Phoenix, Arizona, for four days of Bible conference, then for sixteen days of a big tent revival. Then I fly to Jacksonville, Florida, and Panama City, Florida, for another week. And after six weeks away I will return home.

The burdens are heavy, and I have great need of God's power and so the prayers of God's people. But we thank God for open doors everywhere, far more than we can enter. And how we praise God that everywhere there is evidence of people starting fervently to win souls. God bless SWORD OF THE LORD readers! Don't forget to pray for me.

#### Pastors, Get Free New Book on Soul Winning

If you will get ten subscriptions to THE SWORD OF THE LORD, new or renewal, at \$2 each, and send

Baptist Theological Seminary, and Augsburg College Seminary in Minneapolis," plus lengthy conversations "with dozens of these young men" by the co-authors of the report.

The ministerial timber from which comments were carved was composed of 30 per cent Methodist, 15 per cent Baptist, 11 per cent Episcopal, 10 per cent Presbyterian, 6 per cent Lutheran, 6 per cent Congregational, and the remaining 22 per cent a heterogeneous scattering of Church of God, Church of the Brethren, Pentecostal and "uncommitted."

To be specific, what did the researchers discover?

They found that while 89 per cent replied in the affirmative to the question, "Do you believe in the divinity of Jesus?" many of them wanted to "define the word 'divinity' to suit themselves." As one Congregational-minister-to-be explained it, "Every man has a spark of divinity in him. Jesus had more than any man who has yet been born. But I believe that all of us are more Godlike than we know. It's a matter of bringing it out."

The inquirers discovered that tomorrow's pulpites who still believe in the virgin birth of Christ are in the minority—56 per cent do not believe it while 44 per cent do. An amazing total of 71 per cent said they did not believe in a real Heaven or a real Hell. Fifty-four per cent of the students said they did not believe "that Jesus ascended physically whole into Heaven after His crucifixion." Ninety-eight per cent denied any serious interest in the subject of "original sin" and the same fantastic number agreed that the immortality of man was not a major tenet of the Christian faith. Ninety-nine per cent said flatly they were "convinced" that there would be no second coming of Christ!

In other words, many of our leading denominational colleges and seminaries are preparing religious infidels to fill the pulpits of tomorrow's churches. According to the accepted usage of the word, an infidel is one who does not believe—and these young men are certainly unbelievers regarding the historic, biblical Christian faith.

In reply to the question, "What do you think are the most important problems facing the United States today that the Protestant Church could or should do something about?" these preachers-in-preparation gave such answers as, "Stop payola—improve morality," "Racial integration," "World peace and disarmament," "Automation," "Tear down all the slums," "End capital punishment," "End materialism," "Teach pacifism," and, "The churches should get together and come up with a practical plan to shift the nation's economy away from armaments."

Some of these are noble ideals, others are very ignoble, but they are hardly the main business of the Church of the Firstborn (Heb. 12:23). It seems to me that Jesus said something about, "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations . . . ye are witnesses of these things" (Luke 24:46-48). Boys, don't you think you ought to crowd a little preaching of the Gospel with its "repentance and remission of sins" into your busy program of trying to lift the world up by its bootstraps?

Uncle Sam is going to take a beating, along with the Lord, from tomorrow's clergy. To quote the dean of students at one of the

them all at one time, with \$20 cash, you may have free the editor's new book, *The Golden Path to Successful Personal Soul Winning*. Here is a way to do good to lots of people and help your church, and at the same time get free this new \$3 book of about 320 pages. The same offer holds to anybody who will send ten subscriptions at \$2 each, all at one time.

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theological seminaries (probably Union) where the boys are being trained: "Twenty-five years ago Karl Marx and Sigmund Freud—the inventors of communism and psychiatry—were regarded as equal evils by many Protestant churches. But our ministers' opinions on both these fellows may be in for a change." The conclusions of the poll conducted by Louis Harris and Associates agreed, noting: "A sizeable number believe that Christianity can live side by side with Communism."

When asked the question, "What man or woman who has lived in this century do you most admire?" the replies, in order of their popularity, were: (1) Albert Schweitzer, a noted modernist missionary; (2) "My father"; (3) Mahatma Gandhi, a non-Christian noted chiefly for his pacifism and non-violence theories; (4) Billy Graham, an evangelist who believes in the fundamentals of the Bible but disclaims fundamentalism and consorts with modernists; (5) Harry Emerson Fosdick, a noted modernist; (6) Reinhold Niebuhr, a noted modernist; and, (7) Ex-President Franklin D. Roosevelt, the key man in launching the floodtide of socialism which is fast sweeping this once great republic toward the whirlpool of destruction.

Perhaps this explains, in a small part, the attitude of the students.

More could be said but space forbids it. Such is the tragedy that our churches face tomorrow when these men fill their pulpits. As the Rev. Carl G. Howie, pastor of the Calvary Presbyterian Church of San Francisco, expressed it: "These students seem to be idealizing human nature and elevating it to the realm of the Divine, while demoting God to the level of the human—a strange attitude!"

Oh, Lord Jesus, how long?

God's 'best' for your life has no superior—or equal!

#### Answered Prayer

Last month Chicago had her second major air disaster in the space of about two weeks. The Florida-bound Electra brought sudden, flaming death to all 38 men, women and children aboard. Down at the Tampa airport, Aldo A. Pozzi, of New Richey, Florida, was waiting for the plane to arrive with his wife and four children. When news of the crash came to those waiting at the Tampa terminal, Pozzi immediately dropped unashamedly to his knees and began earnestly praying aloud for the safety of his family. I have a picture of him taken from the *Des Moines Tribune*, head in hands, kneeling on the floor by the ticket counter, begging God for His help.

In just a very little while, word reached Pozzi that his loved ones were safe. It seems that they had missed the flight in Chicago because of car trouble on the way to the airport. What they thought at the time to be an unfortunate hindrance proved to be the very saving of their lives. Later they arrived safely for a joyous reunion with husband and father in Florida.

Does the skeptic say, "But the plane had already crashed and Pozzi's family had already missed the flight, even before he prayed"? But isn't it strange that their car broke down on the way to the airport, making it impossible for them to be on the ill-fated plane? And isn't it strange that of all the cars to break down, it was the one containing Pozzi's family? Remember the words of our Lord in Isaiah 65:24: "It shall come to pass, that before they call, I will answer . . ." God, through His infinite foreknowledge, knew of Pozzi's prayer long before the crash and long before the family started out to catch the plane.

God heard . . . and God answered!

Pray for Evangelist Sumner's meetings:

October 24-November 5:  
First Baptist Church  
Butternut & Sandra Lane  
West Bend, Wisconsin

November 12-19:  
Bethany Baptist Church  
Des Moines, Iowa

Please mention THE SWORD OF THE LORD when answering advertisements.



# Dr. Graham's Wheaton Campaign and Friends

By Editor John R. Rice

In 1958 Dr. Billy Graham came to the home town of Sword of the Lord, Wheaton, Illinois, for revival services. Now he announces that his next campaign will be in Chicago early next year. And great pressure is being put on people in the area of Chicago and Wheaton to co-operate in that Chicago campaign. Therefore, it seems wise to answer some questions that are being asked. We here in Wheaton, fundamental Bible believers, every fundamental pastor in the whole Chicago area, and every Christian leader, will have to take a stand one way or the other.

There was a time when Wheaton College took a strong stand for separation from modernism. Now we would suppose, it will go along with Billy Graham and the modernists, as it did in his campaign in Wheaton, and as it has recently done with Dr. Edman speaking in the Chicago Sunday Evening Club, a modernist platform.

This question of co-operation with unbelievers came up in November, 1959, when I had a letter from a former friend about our article giving facts about the Billy Graham meeting in Wheaton.

In the Billy Graham revival campaign in Wheaton, the first afternoon he got in town, he held a press conference and quoted favorably modernist Elton Trueblood and Niebuhr. The first man to lead in prayer was an Episcopal pastor who had dances in his church.

When local fundamental pastors insisted that converts should not be sent to modernistic churches, Dr. Edman, to the assembled pastors, said, "No, we must play fair with our liberal brethren." When Dr. Billy Graham came on the ground, he and his party took the matter roughshod out of the hands of local fundamental pastors, called in the most notorious modernists in our town to sit on the platform, lead in prayer and control the committees. Since that time the local ministers association, which was founded by a few of us fundamentalists, has been taken over by modernistic leadership and those who would go along with them. So I dropped out, and Dr. Warren of the First Baptist Church also resigned.

## Letter to a Prejudiced Brother

Here we give our answer written in November, 1959, to the former friend who wrote us.

November 16, 1959

Dear D-----:

I thank you for your letter of November 10 which came today. And I have had a little time of prayer asking the dear Lord to help me make our position clear. You contrast my article in THE SWORD about the Billy Graham crusade in Wheaton with Brother John Jess' write-up in his paper, THE RADIO EVANGELIST. You like his better. You call it "a positive evaluation," and you say, "That was so much more wholesome to my own heart." And you wish for "less taking opportunity of censuring others who dearly love the Lord."

You say, "I am sure there are so many things in my own life that ought not to be, but I am so glad that other charitable Christians are willing and gracious enough to overlook them without mentioning them or discussing them before other Christians or unsaved."

I do not mind your writing; I am glad to have an honest letter from an honest, good man, and I am glad for you to express yourself frankly. And I do not marvel that you like better the report by Brother John Jess, who tells you what you wanted to hear. All of us tend to believe those who agree with us and not to believe those who do not agree with us. I take it that your opinion was already formed and it coincided with Brother John Jess' report, so you believed his report and you did not believe mine. I do not suppose that Brother Jess changed your mind about anything or con-

vinced you about anything. You simply agree with him because he agrees with you.

However, may I suggest that a bias, a preference, or a prejudice which keeps us from being open-hearted to investigate a truth is not the way to learn the truth. As an example, you speak of Brother Jess' article as "a positive evaluation," although Brother Jess gave no particular facts, just made some general statements. And you spoke of my article as "the many inferences and by innuendo" when I gave much more definite facts.

Now allow me to prayerfully and with brotherly kindness discuss this matter in Jesus' name and trusting the dear Lord to unite our minds on Bible truth and in the unity of the Spirit.

## I. Let Us Consider the Question of Brotherly Love and Christian Kindness and Charity

You indicated that Dr. Graham's mistakes and the unscriptural yoke with unbelievers in the Wheaton campaign were simply some little personal weakness of Dr. Graham which charitable Christians ought to overlook and never mention! It is true the Scripture says, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" (Gal. 6:1). The Scripture also says, "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:32).

But to infer that there is any personal hurt or enmity against Dr. Graham is to misrepresent the matter. Dr. Graham and I have had no falling out. I love Dr. Graham, have prayed for him daily for ten years, as I prayed for him this morning. I spent a week with him in Scotland, three days with him in Toronto, and Mrs. Rice and I visited him and Ruth at Montreat, North Carolina, by their kind invitation. I spent some ten thousand dollars worth of space boosting Billy Graham before he was ever boosted by Southern Baptists, Moody Bible Institute, Back to the Bible Broadcast, and unconverted millionaires, modernistic church leaders, and the daily press. Not only so, but my concern for evangelism has been so well proved and long continuing and steadfast that honest and informed people surely know that I would rejoice for God to send good evangelists into the field and bless them.

If Dr. Graham had wronged me, I would have forgiven him long ago. If he had fallen into some trap of Satan and was overtaken in a fault, I would be one of the first to help to excuse his fault and ask others to forgive it. In fact, I did, year after year, take up for him, explain his mistakes, excuse his endorsement of the R.S.V., and many other mistakes.

## II. The Bible Issue Is Plain: Christians Are Forbidden to Company With the Wicked Unbeliever

No, my issue with Dr. Graham is a Bible issue on which Dr. Graham, after solemnly assuring me, as he did others, that he would never have an unbeliever in the virgin birth, the deity of Christ, the verbal inspiration of the Bible, etc., on his central committee, deliberately changed his mind and publicly announced that he would now go under any sponsorship, and he set out to magnify the modernists and have them lead in prayer and to help control his campaigns and to send the converts to them. That is not my word but Dr. Graham's own publicly announced decision which fits in with his practice.

This goes against what I understand the Bible clearly to teach, that Christians should not yoke

up with unbelievers, that it is wrong to have an unsaved man in church membership, or as a deacon, or as a preacher, or as a teacher in a Christian seminary, or as a translator of the Bible, or to be on a committee to help run a revival campaign.

Now was Paul uncharitable when he rebuked Peter to his face in Galatians, chapter 2, because Peter compromised? Obviously others were being led astray. Paul not only helped Peter but helped others by openly facing him and rebuking his compromise.

Was Paul wrong to name Demas and Phygellus and Hermogenes who had been turned away from Paul and the truth because of the love of this world? I think not.

Where a public sin will lead others to sin if it be not rebuked, then we are accountable to God if we do not rebuke that sin. "Them that sin rebuke before all, that others also may fear" (I Tim. 5:20).

This matter of contending for the faith is not left to our choice. It is a solemn command of God. It was involved in my ordination vows. It is involved in my clear understanding with the Lord. An honest man who feels as I feel has no choice in the matter but to obey God and the Scriptures.

This is particularly true because so many others are being led astray. Perhaps you were in Wheaton College with Sherman Roddy. Who is going to account to God for his loss of the faith, his throwing away belief in all the great fundamentals? Somebody in Wheaton College, then when he went to Eastern Theological Seminary, did not solemnly warn him and teach him as they should.

Who is going to account for the fall of Chuck Templeton, that mighty evangelist who was influenced to go to Princeton Seminary and there lost his faith, who now has quit the ministry and his wife has divorced him? He has not only quit the ministry but renounced the Christian faith and is giving his life wholly to secular matters. Somebody will have to answer to God for that man. Over 20,000 preachers take THE SWORD. I must account to God if they are misled, as the two mentioned were.

To say one is uncharitable or unkind because he defends the faith and insists that we ought not to be influenced by modernists or to count them brethren is not lack of charity, but simple obedience to the Word of God. And if you want to deal honestly and in Christian spirit with this matter of Dr. Graham and his campaigns, then there is no sensible way to avoid this question of the yoke with unbelievers.

## III. Why Should Not Those Who Disobey Be Kind, Too?

1. Brotherly charity and kindness? You so much prefer Brother Jess' way in this matter! Well, in September last year, I believe, Brother Jess had an editorial with the heading, "It Is Time for Some Old-Fashioned, New Testament CHRISTIAN KINDNESS AND COURTESY." And speaking of us who oppose yoking up with unbelievers and modernism, Brother Jess says that we "impugn the character of those we disagree with," that we "plant the seeds of hatred far and wide." He says we "bite, kick, and scratch." He speaks of "this embroilment." He says, "GOD IS NOT IN THIS BATTLE" (The capitals are his own). He accuses us Bible-believers, us fundamentalists who oppose modernism and yoking up with modernists of "accusation, defamation, vilification, and public ridicule." He says we are guilty of "slandorous, carnal, dishonoring battle." You much prefer Brother Jess' spirit and language to mine, but does not that simply indicate that you agree with him and you do not agree with me? Do you really believe that my

(Continued on page 7)

# The Mormon's Mistake

or

## What Is the Gospel?

By Dr. H. A. Ironside

Late Pastor, Moody Memorial Church, Chicago

(The incident referred to in the following paper happened exactly as indicated, and the conversation is as nearly as possible given verbatim, though of course I have had to depend upon my memory, as I did not take notes; but I can assure the reader that it is not fiction in any sense, but an actual statement of fact.)

On one occasion there came to my door a young man dressed in the conventional, pseudo-clerical style that readily proclaimed, to one at all acquainted with the so-called Latter-day Saints, that he was a Mormon "elder." "Younger" might be a more correct term (I Pet. 5:5), as scriptural elders were invariably men of years and experience, who could care for the flock of God (I Pet. 5:1-3), but were not to lord it over the people of God as over possessions.

In the case mentioned, the Mormon introduced himself as a "minister of the Gospel, doing missionary work among the mountain towns" of California, and stated that he would be pleased to put before me some of "the principles of the gospel." Intimating that I myself was also seeking to give forth God's good news to poor sinners (I Tim. 1:15), he was told that if such was indeed his object, I would be glad to converse with him; so bade him be seated.

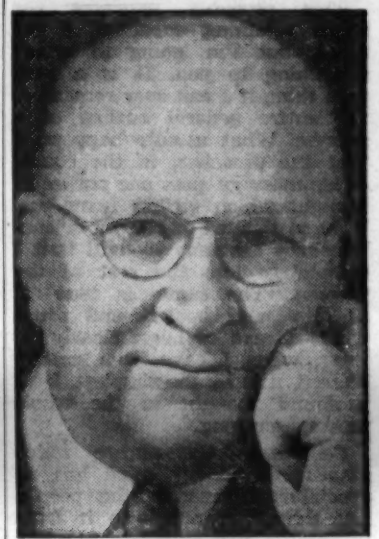
## The Mormon Gospel Stated

"And now, sir," he was asked, "would you kindly favor us (a number were present) with a short statement of what the gospel really is?"

"Certainly," he replied. "The gospel consists of four first principles. The first is faith; the second, repentance; the third, baptism for the remission of sins by one duly qualified; while the fourth is the laying on of the hands of a man having authority, for the reception of the Holy Ghost."

"Well, and supposing one has gone through all this, is he then saved?"

"Oh, of course, no one can know that in this life. If one goes on to the end, he will be exalted in the kingdom." Thereupon he proceeded to open a little Testament, with which, however, he was but slightly familiar, and pointed us to some proof texts showing conclusively that the Lord and the apostles preached repentance and faith, as also that Peter spoke of "baptism for the remission of sins" (that is, pointing to the remission of sins one got when he repented—Acts 2:38; let the reader carefully note the verse and its context), and that in at least two instances (Acts 8:14-17; 19:1-6) apostles laid their hands on people, who received the gift of the Holy Spirit. An effort was also made to find a verse to prove that no one can know he is saved now; but in the face of Ephesians 2:4-8; I Peter 1:9; I Corinthians 1:8; II Corinthians 2:15; and II Timothy 1:9, this was an utter



Dr. H. A. Ironside

absurdity, though he pointed to Matthew 24:13, "He that endureth to the end, the same shall be saved," in defense of his position.

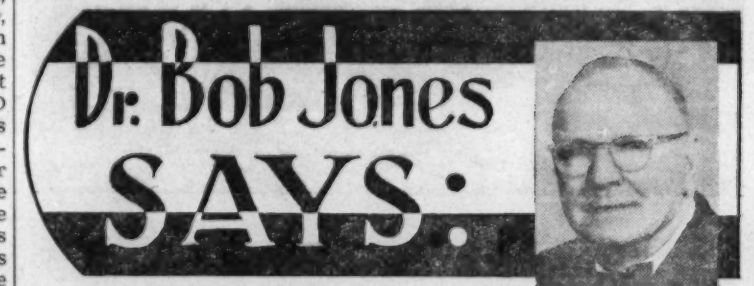
As to this, one need only say that endurance certainly is a proof of reality. One who said he was saved, yet did not endure, would thereby prove the emptiness of his profession.

"I quite agree with you," I said, "as to the fact that Scripture speaks of the four points you mention; but, possibly, you did not understand my query. I asked you for a statement of the gospel. If these so-called 'four principles' be indeed the gospel, then you have a gospel without Christ; in other words, a gospel with the gospel omitted. And if you are correct, then surely the Apostle Paul, at least, labored under a most serious delusion, for he gives us a clear statement of his gospel, and actually says nothing of either one or other of the various points upon which you have dwelt. No doubt you will recollect the passage?"

He did not, however. He was not aware of any such direct statement on the subject. In fact, it was soon evident that, with the exception of a few verses on his favorite themes, his Bible was practically a sealed book. He turned, however, at my direction, to the fifteenth chapter of First Corinthians, to which, for a little, I would invite the reader's careful attention.

## Paul's Statement of the Real Gospel

Commencing at the first verse of this precious and wondrous portion (Continued on page 8)



Some people think that Bob Jones University has a great deal of money. We are managing to carry on the work here. God has been so good to us; but, my friends, we need your help. First: We need your prayers. Please pray for us every day. Pray for my son Bob, Jr., the President of the University, and for his assistants as they carry the heavy burden here. Second: We need your co-operation in lining up the right kind of students. The school God led us to found is overflowing with young people. Third: We need not only

your prayers but also your financial help. I know that many of you people who have been reading these appeals have been thinking you would help us. Won't you right now definitely make up your mind what you can do and then make a financial investment in the work? Please let us hear from you. Thank you, and God bless you.

BOB JONES, FOUNDER  
BOB JONES UNIVERSITY  
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(Advertisement)





By Jessie Rice Sandberg



A Column for Wives and Mothers

## Just One Phrase

This probably indicates the small retaining capacity of my mind, but I'm going to admit something to you. It is a very rare thing if I can ever remember the entire general outline of a sermon. What usually happens is that the preacher, in the course of his message, uses one phrase or thought which strikes home and I get so thrilled or blessed or convicted by that one thought that I completely lose the rest of the sermon. The same is true of articles and books and songs which I read or hear. Nearly always, when I have been greatly blessed, it is by the simplest, least profound thought in the whole message or song.

Sometimes the phrase which stands out in my mind has no special significance to other people, but that does not keep it from meaning a great deal to me. For instance, the week of my wedding I found myself singing over and over again one single phrase from the *Wedding Hymn* by Wendell Loveless:

"Joy comes at last, crowning all the days of longing..."

It seemed that I had loved Sandy for so long (three years to be exact) and now finally the wedding day was almost here! That one phrase seemed to be the sum of all my feelings.

One Sunday evening when I was especially troubled about something, I sat in church discouraged while the congregation around me sang the hymn, "All the Way My Saviour Leads Me." Suddenly one phrase came through to me which has since been a blessing time and time again in my life. It is the second line of the first verse:

"Can I doubt His tender mercy,  
Who through life has been my Guide?"

Now, in any time of perplexity, I find that my heart still races back to that sweet and haunting phrase which never fails to bring rest and comfort.

When I was still a very young girl I sat at a campfire service where many, many young people dedicated their lives to the Lord. To this day I can't remember the title nor the theme of the message, nor even the text, but I do remember this simple thought:

"If you would live a successful Christian life, do not look behind you; you will become discouraged."

Do not look around you; you will be disillusioned. Do not look in front of you; you will be afraid. Look up to Jesus; He will show you where to go."

This week in my daily Bible reading I have been going through the Psalms again. How rich that part of the Scripture always seems to be! I am always amazed at how many times one can read through the book tracing only one thought at a time, and never, never exhaust the possibilities for blessing. In my reading this time the verse which has so completely captivated my heart and thoughts is Psalm 145:8:

"The Lord is gracious and full of compassion; slow to anger, and of great mercy."

I am not an especially patient person. I am nearly always frustrated with my own failings and shortcomings. Unfortunately, I often expect far too much of those around me as well. And so you can see what a constant source of wonder it is to me that the Lord, righteous and perfect though He is, should be "slow to anger, and of great mercy." All week long that phrase has been singing and ringing in my heart. How marvelous! How amazing! Just one phrase... "slow to anger, and of great mercy"—but how full of meaning!

## How to Be Saved and Know It!

(Continued from page 1)

great in all ways! But the greatest work he ever did was to show sinners how to be saved. That is the greatest work in this world!

This dramatic and exciting episode opens with the evangelists sitting on the cold floor of a dark dungeon at midnight. They are behaving like true Christians!

The jailer in his unconverted situation cannot understand these men. He looks with intense interest and listens with astonishment as Paul and Silas sing praises to God—and pray with great joy. "What makes a man so happy? How can they sing with bloodstains on their torn garments? From what source do they get this supreme satisfaction? From whence this calm inner peace? What is the matter with these men?" All these questions must have engaged the jailer's atten-

tion. I suppose he watched and listened with great interest and with some searching of his own life.

Watching prisoners waste away behind gray walls of dingy dungeons, listening to screams of eternity-bound lost souls as they died without hope of Heaven, must be a soul-searching experience, to say the least.

The executioner at a state prison recently confided to me that he was deeply moved, and that he had spent many sleepless nights thinking about his own condition before God. In fact, he had just about reached the breaking point in his life, and was on the verge of a nervous breakdown!

The Philippian jailer evidently had not seen such a display of noble conduct before. This was some new and wonderful experience that made men free, even though they were still in the city jail. As he waited, and watched, and thought about his own need, perhaps he felt these two men had found what he had often longed and hoped for.

It has been my conviction for a long time that if any man really desired to be saved, God would in some way get the information to him!

"How may I get saved? What must I do to be prepared to die? How can a man be sure of Heaven?" These questions ought to be uppermost in the hearts and minds of thinking people. Thank God you have in your hands today the answer to your questions! Don't put this paper down until you lay it aside to get on your knees before God in humble prayer of praise and surrender to Jesus Christ for the salvation of your own soul! God's way of salvation is in the Person of the Lord Jesus Christ.

"He that hath the Son hath life; and he that hath not the Son of God hath not life"—I John 5:12. "This life [eternal life] is in his Son"—I John 5:11.

In order, then, for you to be saved, you must have the Lord Jesus Christ as your very own. By this I mean He must be your

## Evangelists

**EVANGELIST ARNOLD WILLIS**, 405 Linden Circle, Huntington 5, West Virginia, held a revival in the Evangelical United Brethren Church in Shanksville, Pennsylvania. There were 25 conversions during the meeting, according to Brother Willis.

**EVANGELIST BOB STOCKTON**, 1325 Carrollton Avenue, Apartment 9, Indianapolis 2, Indiana, held a revival September 7-17 in the Faith Baptist Church where Grant Nelson is the pastor. There were 11 saved and 16 rededications, besides others coming to join the church and dedicate new family altars. On the last Sunday of the meeting the attendance was the largest in the history of the church.

**EVANGELIST FRANK DUNCAN**, P.O. Box 127, Grover, North Carolina, recently held a revival in the Faith Baptist Tabernacle, Winston-Salem, North Carolina. Rev. Paul Raker, pastor, reports there were 10 professions of faith, and a good number that came as backsliders and others that came making a vow to begin tithing. Brother Raker says, "Frank is a faithful preacher of the Word of God, he honors Christ and the Bible and is a fervent soul-winner."

**EVANGELIST JIM MERCER**, 2844 Elizabeth Lake Road, Pontiac, Michigan, held a revival recently in the Baptist Temple of Alliance, Ohio, where Rev. Lawrence Oney is pastor. There were 120 decisions with about 80 of them for salvation.

**EVANGELIST JOSEPH T. LARSON**, 4203 Alcott Street, Denver 11, Colorado, has some time after November 1st and into December. He is in Pacific States now, but would go elsewhere also, if desired.

# What Is Tremendous?

God, the Bible, the way of salvation, sin, a literal Hell, the church, the coming of Christ are tremendous!!!

The word "tremendous" means awe, terror, astonishment caused by size, force, extraordinary effects. Who can fully visualize a lost soul arriving in a literal, eternal Hell? Or the visible, personal return of Christ to earth? If the Bible is not the inspired, infallible, inerrant Word of God, whose word will you rely upon? If you have a hazy view of sin, you will have a crazy conception of God. If you do not know the love of the Spirit, how can you be a spiritual, loving, victorious Christian? Are Seventh-Day Adventists right in urging us to keep the Jewish Sabbath? If you do not see Christ and the one way of salvation in the Old Testament, you will be like the Ethiopian mentioned in Acts 8. It is a fearful

own Lord, your own Jesus, your own Christ!

Jesus said of Himself, "I am the way, the truth, and the life: no man cometh unto the Father, but by ME" (John 14:6).

The Bible declares that there is absolutely no way to be saved except through and by Jesus Christ. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved!" (Acts 4:12).

We read in John's Gospel "... as many as received him [the Lord Jesus Christ], to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12).

All of God's provision for men is given to man through and by and because of Jesus Christ.

The jailer was convinced that Paul and Silas had the answer. He had seen something wonderfully different about them. He heard them pray. And he was there to observe the answer! God answers prayer! God often uses this method to prove Himself to both saint and sinner. The jailer felt the foundation of his jail begin to shake! He saw the jail doors open—"all the doors were opened" (Acts 16:26). And in addition, the bands around the legs of the prisoners were snapped—yet the jail had not fallen! A most notable miracle had taken place before his eyes! The infidel has no argument for such a phenomenon!

The jailer drew his sword and was about to commit suicide when the evangelist said, "Do thyself no harm: for we are all here" (Acts 16:28).

Then the jailer became Paul's prisoner! He fell down at his feet and cried, "What must I do to be saved?" (Acts 16:31).

Saved? Saved from what? From sin! From future judgment! From Hell! He wanted to have his sins forgiven! He wanted this peace Paul and Silas had demonstrated. He wanted to be changed, converted, made over.

The Bible calls this experience "salvation" (Luke 19:9); "being born again" (I Peter 1:23); "eternal life" (John 3:16); "forgiveness of sins" (Col. 1:14). This wonderful thing actually happens to a poor lost sinner when he by faith receives the Lord Jesus Christ as his very own.

God's plan for saving and forgiving sinners is so simple that little children can understand it. It is so simple that profound scholars often stumble over it and miss the way!

Paul gave the answer to the jailer in one short sentence—"Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31).

Your part is to BELIEVE. God's part is to SAVE. God will save you if you will BELIEVE ON THE LORD JESUS CHRIST.

### SIX IMPORTANT WORDS

"Believe on the Lord Jesus Christ!" These six words, clearly understood, reveal God's plan for saving souls! Let us look briefly at each.

#### 1. "Believe"

To believe in God means to have faith in God. It means "trust"—"confidence." To believe is to accept God's word as "true." It means the opposite of doubt. It

thing to fall into the hands of the living God.

Yes, these great Bible truths are tremendous! And it is so important that you know what the Bible teaches and that you think in harmony with God.

## Twelve Tremendous Themes

By Dr. John R. Rice

Here are 249 pages of Bible study of utmost importance which God has honored and blessed in revival campaigns, in *THE SWORD OF THE LORD*, and now in a stirring book. Dr. Rice shows from plain Scripture and good exposition that the Bible is inspired and scientifically accurate. Sin is a frightful malady, but God has the remedy. The conclusions of a literal, eternal Hell are unanswerable. Clear teaching on the Sabbath, the Gospel of grace, the church and Christ's coming.

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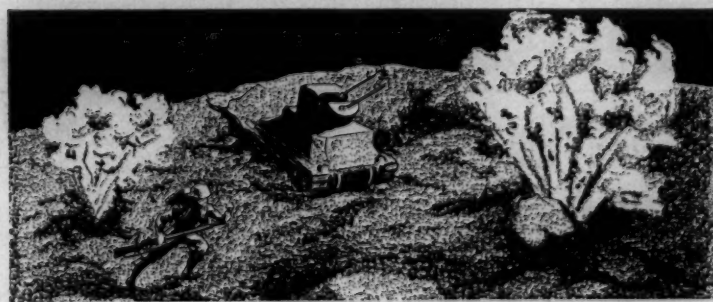
249 large pages, only \$2.50, or 6 copies for \$12 (Add 5 per cent for postage and handling).

## Liquor and American Baptist Hypocrisy

At Portland, Oregon on June 17, 1961 the American Baptist Convention adopted 12 pages of resolutions. In Section II, part 4, they have this "Reaffirmation": "American Baptist opposition to the use and sale of alcoholic beverages and narcotics... and recommend total abstinence inasmuch as these constitute one of the greatest dangers to the sanctity of the human body and family life." Very good so far. The ABC also adopted an enormous budget which included support for Colby Junior College, an ABC related school. Recently this school sent out a program folder "Alumni Reunion Week-end." Oct. 7, The program: "5 p.m. Class Cocktail Parties—Headquarters. (You are reminded that liquor cannot be purchased in New London—please bring your own supplies) ... 8 p.m. Smoker for Men—Alumnae Lounge. Informal meeting with Dean Dodd and Dean Keery for Alumnae." This kind of profession and practice parallels the ABC attitude toward the Word of God. Accepting it on paper and denying it in every ABC college without exception.

... Bishop Pike's endorsement of movie filth... The San Francisco Chronicle, 2-5-58, "After the Catholic Prelate exhorted members of his faith not to attend a movie 'Baby Doll' under the pain of sin, Dean Pike went to the film's premier. He then discussed the picture in a sermon the following Sunday and declared, 'Those who do not want the sexual aspect of life included in the portrayal of a real life situation had better burn their Bibles as well as abstaining from the movies.'"

—From the BLU-PRINT



## "America Gets Back Her Scrap Iron"

is the third sermon in Dr. John R. Rice's book, *When Skeletons Come Out of Their Closets*. It proves that nations, too, reap what they sow; that America's losses in World War II were merely the reaping of the scrap iron she sold Japan to kill innocent Chinese; that our sins as a nation called down upon us the wrath and punishment of God. There is a fervent appeal to America to repent, and a tender call to sinners.

There are ten other sermons in *When Skeletons Come Out of Their Closets*, 191 pages of colorful, mov-

ing, heart-reaching sermons. The book looks like a gift edition at a bargain edition price, and you will be proud to give it to your friends. Your pastor would consider it a valuable addition to his library. Give it to your unsaved loved ones, trusting God to use its powerful, uncompromising, yet tender, straight down the road sermons. Price \$2.00 or 6 copies for \$12.00. (Add 5% for postage and handling.)

**SWORD OF THE LORD**  
Box 420, Wheaton, Illinois





By Aunt Mary

How happy I am that some of you have sent in your applications for the *Sword Bearer's Club*. I am grateful for your love for the Lord. I hope that little gold sword pin continually reminds you that you belong to the Lord Jesus.

Welcome to Harold Holland of Hurley, New Mexico, who is five. His mother already reads the Bible regularly to him and he loves it. Mrs. Lola Lenning of Hendersonville, North Carolina, plans to organize a local group of Sword Bearers who will be meeting together to help encourage each other.

From South Africa comes the application of Moses Msomi. He goes to a Bantu Community School, so I wonder if he belongs to the Bantu tribe, the very small African people.

From Hawthorne, Nevada, comes a letter from three wonderful children: Michael, George, and Teresa Erquiaga. They are ten, nine, and eight. These chil-

dren want to be members of the Sword Bearer's Club, have read *Kids Korner* for years. They love the Lord Jesus and want to serve Him. The unusual duty of these three youngsters is to take care of their mommy who had polio seven years ago and is severely paralyzed. While Daddy is at work, they take care of Mommy in the respirator. Brave kids! And welcome to our group.

When I was a little girl I read a book, *Probable Sons*, by Amy Le Feuvre. I was thrilled by the story of a little orphan girl who loved the Lord Jesus and through her testimony, her Bible games, her prayers, won a hardhearted uncle to her Saviour. Now you can read this same wonderful story yourself. Several have asked, "When will you run another story for us to read?" This is the day! Look right on the first page of *THE SWORD OF THE LORD* and read the first chapter of that wonderful book, *Probable Sons*.

## Probable Sons

(Continued from page 1)

keenly enjoying their host's perplexity.



"He has received a legacy today, that is all," was the response; "he has had an orphan niece and nurse sent to him from some remote place in the Highlands. Come, give us your case again, old fellow, for the benefit of your cousin."

Sir Edward, a grave, abstracted-looking man, with an iron-grey mustache and dark piercing eyes, looked up with a desponding shake of the head, and repeated slowly and emphatically—

"A widowed sister of mine died last year, and left her little girl in the charge of an old school friend, who has now taken a husband to herself and discarded the child, calmly sending me the following letter:—

"Dear Sir: Doubtless you will remember that your sister's great desire on her deathbed was that you should receive her little one and bring her up under your own supervision, being her natural guardian and nearest relative. Hearing, however, from you that you did not at that time feel equal to the responsibility, I came forward and volunteered to take her for a short while till you had made arrangements to receive her. I have been expecting to hear from you for some time, and as I have promised my future husband to fix the day for our marriage some time early next month, I thought I could not do better than send the child with her nurse to you without delay. She will reach you the day after you receive this letter. Perhaps you will kindly send me word of her safe arrival.

"Yours truly,  
"Anna Kent"

"Now, Lovell, what do you think of that? And sure enough, this afternoon, while we were out, the child and nurse appeared, and are in the house at this present moment. Don't you think it a hard

case for such a confirmed bachelor as I am?"

"I do indeed," was the hearty reply; "but I think you will find a way out of it, Ned. Take a wife unto yourself, and she will relieve you of all responsibility."

There was a general laugh at this, but in the midst of it the door opened, and the subject of all this discussion appeared on the threshold, a fragile little figure, with long, golden-brown hair, and a pair of dark brown eyes that looked calmly and searchingly in front of her. Clad in white, with her dimpled hands crossed in front of her, she stood there for a moment in silence, then spoke—

"Where is my Uncle Edward?"

"Here," replied Sir Edward, as he looked around helplessly, first at his friends and then at his small niece.

The child stepped up to him with perfect composure, and held out her little hand, which her uncle took, undergoing all the while a severe scrutiny from the pair of dark eyes fixed upon him. There was dead silence in the room. Sir Edward's companions were delighting in the scene, and his great discomfort only heightened their enjoyment.

"Well," he said at length, rather feebly, "I think you know the look of me now, don't you? Where is your nurse? Ought you not to be in your bed? This is not a place for little girls, you know."

"I was thinking you would kiss me," and the child's lips began to quiver, while a pink flush rose to her cheeks, and she glanced wistfully around, in the hope of seeing some sympathetic face near her.

But Sir Edward could not bring himself to do this. Laying his hand on the curly head raised to his, he patted it as he might his dog.

"There, there! Now you have introduced yourself to me, you can run away. What is your name? Millicent, isn't it?"

"Milly is my name. And are all these gentlemen my uncles too?"

The tone of doubtful inquiry was too much for the little company, and Milly's question was answered by a shout of laughter.

Again the child's face flushed,

## This Free!

(Continued from page 1)

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and then a grey-haired man stepped forward.

"Come, Wentworth, this is a severe ordeal for such a mite. I have grandchildren of my own, so am not so scared as you. Now, little one, is that better?"

And in an instant the child was lifted by him and placed upon his knee as he took a seat by the fire. Milly heaved a short sigh.

"I like this," she said, looking up at him confidently. "Does Uncle Edward really want me to go to bed? Nurse said it wasn't time yet. Nurse wanted her supper, so she sent me in here while she had it."

"The reign of the nurse has begun," said Sir Edward. "Well, it may be a very fine joke to all you fellows, but if I don't make my authority felt at once, it will be all up with me. Lovell, be so good as to ring that bell."

Sir Edward's voice was irate when his old butler appeared.

"Ford, take this child to her nurse, and tell her that she is never to appear in my presence again unless sent for. Now, Millicent, go at once."

The child slid down from her seat, but though evidently puzzled at the quick, sharp words, she seemed to have no fear, for, going up to her uncle, she slipped her little hand into his.

"Are you angry, Uncle? What does 'presence' mean? Will you say, 'Good night; God bless you,' to me?"

With the baby fingers clinging to his, what could Sir Edward say?

"Good night; good night, child! Now go."

"Say, 'God bless you!'" persisted the little one, and it was not till her uncle muttered the desired words that she relinquished her hold and sedately followed the butler out of the room.

(To be continued)

(From the Moody Colportage book, *PROBABLE SONS*.)

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Of course, you will want to renew your own subscription now when you can get such a wonderful saving. I hope you will renew for two or three years now while you get free this big \$3.00 book on *The Golden Path to Successful Personal Soul Winning*. But don't forget there are others, too, who need help and you can richly bless other homes by the weekly visits of *THE SWORD OF THE LORD*. Subscribe for others today!

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## How to Be Saved and Know It!

(Continued from page 4)

Lord Jesus Christ for your soul's salvation. He will save you if you believe on Him.

I repeat: Your part is to put your faith, trust, and confidence in the Lord Jesus Christ. God's part is to save all who do believe on Him.

### 2. "On"

Believe on the Lord Jesus Christ. Depend on Him. Commit yourself to Him. As Dr. John Rice often says, "Risk Him to save you!"

One of the Devil's big lies is, "It doesn't make any difference what you believe just so you are sincere in your faith." You can have a false god. It is possible for you to depend on a false god that cannot deliver! You must have faith in the same Lord that opened the doors of Paul's prison. You must depend on the one who can "snap the bonds" that keep you chained to your sins.

Believing "about" the Lord will not bring salvation! The Devil believes about the Lord. He knows the facts about God. He does not believe on Jesus Christ. He does not yield himself in humble trust and confidence. I believed "about" the Lord when I was a school boy, but it did not save me. It was not saving faith.

Dr. Bob Jones has said, "Religion is reliance. What one relies on for his salvation is his religion.

A Christian relies on Jesus Christ for his salvation." The only way to be saved, then, is to believe on Him. Depend on Him.

### 3. "The"

Believe on the Lord Jesus Christ! There is only one Lord Jesus who can save. God gave His "only begotten Son" (John 3:16). Your faith must be in the Lord Jesus Christ of the Bible.

Beware of any teacher or preacher or writer who speaks of Jesus as a mere man. HE IS GOD! Jesus of the Bible is the God of Heaven who came to earth in the form of man! Only God—the one true God—can answer prayer. Only God can forgive sins. Only God can save sinners. Put your trust in Him. Rely on Him. Believe on the Lord Jesus Christ!

### 4. "Lord Jesus Christ"

The last three words are the most important—*Lord Jesus Christ*. Each name speaks of a different aspect of the same Person.

The dictionary defines *Lord* as "one supreme in authority"—"a ruler." When Jesus Christ rules your life, He is then your very own *Lord*! He becomes Supreme Ruler over you. He tells you what to do. He has become your *Lord*. You do not tell Him. He tells you. No one can be saved unless Jesus Christ—the Jesus Christ of the Bible—the same Jesus who died

and rose again, becomes *Lord* over them.

The Scripture puts His *Lordship* first. Note the divine order: 1. Lord 2. Jesus 3. Christ. "Believe on the *Lord Jesus Christ*, and thou shalt be saved!"

Saving faith—faith that pleases God—includes repentance (a change of mind, heart, purpose) and surrender to Jesus Christ as Lord.

There is a subtle difference in knowing the facts of the Bible, and about the doctrines of Christ, and submitting one's self to His *Lordship*.

"For whosoever shall call upon the name of the Lord shall be saved"—Rom. 10:13.

Note the name *Lord* in this verse. His *Lordship* is first. Now look at the name in verse 9 of the tenth chapter of Romans, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." I repeat: IN THESE SALVATION VERSES THE NAME "LORD" IS PUT FIRST!

The *Lordship* includes His Deity. He is the *Lord God Almighty*. He proved that He was God by His resurrection from the dead. That is why Doubting Thomas fell at Jesus' feet and cried, "My Lord and my God!" (John 20:28). Thomas surrenders now to Jesus as his own personal *Lord and God*! God was real to him. God was Jesus! Jesus was God! "Believe on the Lord Jesus Christ, and thou shalt be saved."

### 5. "Jesus"

This name of God sounds sweet to the ear of repentant sinners because it reveals *mercy and forgiveness*! "... thou shalt call His name JESUS: for he shall save his people from their sins" (Matt. 1:21). The angel of the Lord gave instructions to Mary and Joseph to "call his name JESUS."

"Precious name, O how sweet! Hope of earth and joy of Heav'n."

"How sweet the name of Jesus sounds in a believer's ear!

It soothes his sorrows, heals his wounds, And drives away his fear."

The name *Jesus* is most precious to many because we think of all God's grace, mercy and love as being wrapped up in Him. He is God's love-gift to all mankind everywhere. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him [the Lord Jesus Christ] should not perish, but have everlasting life" (John 3:16).

The Bible declares, "And by him [Jesus] all that believe are justified from all things..." (Acts 13:39).

In Romans 5:1 Paul says, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

In "Jesus' name" we have peace, forgiveness, justification, reconciliation, redemption and salvation! "All things in Jesus I find."

As Jesus, He became man. Jehovah of the Old Testament is Jesus in the New Testament! As

Jesus, He reveals Himself in terms we can comprehend. He weeps with us. He heals the sick. He comes down to where we live and He walks with us. He ministers to our human needs. And Jesus died for us! He came into the world to die on the cross—to shed His blood—for us! His blood was shed for our sins. "Without shedding of blood is no remission [of sins]" (Heb. 9:22). "... the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). "And he [Jesus] is the propitiation for our sins..." (1 John 2:2).

"For all have sinned..." (Rom. 3:23). I have sinned. You have sinned. We have sinned against God. We need a Saviour. We can't save ourselves! "But God, who is rich in mercy..." (Eph. 2:4), showed to sinners "the exceeding riches of his grace in his kindness toward us through Christ Jesus" (Eph. 2:7).

Because we have sinned, and the Bible states clearly that "the wages of sin is death" (Rom. 6:23), Jesus died. He paid the "death" penalty for us. Therefore, "the gift of God is eternal life through Jesus Christ our Lord." "Believe on the Lord JESUS Christ, and thou shalt be saved!"

### 6. "Christ"

We come now to the conclusion as we look on this word "Christ."

We believe on Him as *Lord*. We believe on Him as *Jesus*. We must also believe on Him as *Christ*. "Believe on the Lord Jesus Christ, and thou shalt be saved." *Christ*, (or anointed one) denotes His kingly authority; and especially His position as mediator.

"Jesus" was the name most commonly used by men during His earthly ministry as He walked among men, while the name *Christ* or *Jesus Christ* is generally used in the Epistles.

We think then of Him under this title as our *mediator*. Not only as One who bore our sins on the cross, but also one who is alive and is now ministering for us at the right hand of God, the Father! HE IS OUR CHRIST, OUR KING, OUR MEDIATOR, OUR HELPER, OUR ADVOCATE! He died to save us. He lives to keep us saved. We are safe because of His work as *Christ*. He is our High Priest.

We need no human priest to help us, because Jesus is *Christ* and He is our *High Priest* at God's throne!

"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us!"—Heb. 9:24.

As *Lord*, He is our Ruler—He rules and directs our lives because He is our God. We submit to Him. We must repent of our own way and turn to Him to live His way.

As *Jesus*, our Lord loved us enough to come to earth and shed His blood as an atonement for our sins. He paid the penalty for our sins. He was our Substitute upon whom God laid the pain and penalty of our wrong in order that He could be just, and at the same time be merciful and forgiving. Blessed be the name of Jesus!

As *Christ*, He is now—this very moment—appearing at God's right hand as our *mediator*—a *merciful High Priest*. One whose very blood was poured out on the cross of Calvary for our every sin.

He knows our faults. He knows our weakness. He loves us and works for us as our *advocate*.

We simply TRUST OUR CASE in His tender care. He will not fail us! How wonderful to know that He is there right now! Ready to save you, and keep you, and care for you eternally!

"Believe on the LORD JESUS CHRIST, and thou shalt be saved." There is no doubt about it: God will save you if you believe on the Lord Jesus Christ. God has promised! He cannot lie!

Let me urge you to surrender your heart to the blessed Lord Jesus Christ this very moment. Do it now because God said, "Now is the time." Many are in Hell now because they delayed until it was too late! The salvation of your soul is too important to put off. Tomorrow will be too late for many. It may be too late for you.

I plead with you, TRUST HIM NOW!

—The End—

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## Dr. Graham's Wheaton Campaign . . .

(Continued from page 3)

language is all those mean things Brother Jess says it is? Is his really better?

2. I heard Dr. Billy Graham on the radio last Sunday—a good sermon on the whole. He said some very fine things about the historic Methodist position. You and I of course would not agree with his statement that we should go back to John Wesley's teaching of "perfect love," to the Wesleyan doctrine of sanctification, but I grant some leeway to a man's opinion there, as you do. But he closed that message by accusing others of "hypocrisy, jealousy, lying, and slander." I heard him, listening for a blessing, but I was sorry to have him close his message with that kind of language. I knew that ten thousand others would now copy him in this matter as they have been doing in the past, and would write such charges against me and against everybody else who opposes modernism, as they have been doing now these last three or four years.

The slander in Fern's book, *Co-operative Evangelism*, in Dr. Rees' article in *Christian Life* magazine accusing me of doing the very thing to which I now object in Billy Graham, and the article of Dr. Watson in *Defender* magazine, followed that same pattern set by Dr. Graham.

And I have just seen the accusation of Dr. Grady Wilson speaking of my good friend Brother Ford Porter in Indianapolis, that anyone who says that any Billy Graham inquirers have their cards sent back to a Catholic church is guilty of a "deliberate falsification." And that despite the fact that I have absolute documentary proof from New York and San Francisco and elsewhere that Catholics do get the names of inquirers of Catholic background from the Billy Graham campaigns.

3. And this matter of charity—you know very well, as I do, the sad story of the broadcast you are connected with being discontinued on one station because of all the hard things said about those of us who are trying to defend the Bible.

It seems to me that it would be better for Brother Jess and Dr.

Graham and for all those who believe he does right in running with modernists and sending converts to modernistic churches to simply face the truth and to say that they agree with him instead of calling us all the hard names they do because we are bound by holy convictions to defend the faith and avoid fellowship with modernists.

### IV. Now What Are the Facts Brother Jess Disputes About the Wheaton Graham Campaign?

I do not feel the need to defend myself, but I go on the basis that you are a good honest man and that you would like to know the truth and that you would not willingly misrepresent a Christian brother. Therefore, I mention some facts.

1. Dr. Warren of the First Baptist Church in Wheaton co-operated in the Billy Graham campaign. He and I talked about it on the telephone and he suggested that he felt he and some other fundamental pastors could control the campaign and keep it out of the hands of modernists. After the Billy Graham campaign he talked with me in some detail and said plainly, "You were right. They put me on the referral committee. But the chairman was Rev. Winkler, the Episcopalian rector, and they loaded the committee down with modernists and neo-orthodox preachers so that there was no way we could send most of the converts to good Bible-preaching churches. But every card I could get my hands on I tried to get sent to a Bible-believing, true church." It will be very easy for you to write Brother Warren about this if you really want to know. (Dr. Warren has now resigned. Editor).

2. In the ministerial meeting, there had been pending since last May a constitution involving a good statement of faith. A committee had been instructed to bring in a constitution and a statement of faith for a body of men that would be an evangelical group of ministers standing for the Gospel of the Lord Jesus Christ according to God's Word. In the

ministers' meeting now, with many more modernists in it than used to be in it, that statement of faith was turned down. Dr. Warren and I and the Grace Brethren pastor and the Holy Cross Lutheran pastor stood for the statement of faith. The others voted it down. Dr. Warren has notified me and notified all the brethren that he would bring the matter up again, and at the weekly meeting last week it was discussed again and is coming up for a vote the first week in December again. The division was strong enough that the brethren voted not to have a united Thanksgiving service this year as they have been doing now for many years, but to have separate Thanksgiving services. The College then invited the ministers to come to a College Thanksgiving service, but each church is left to decide for itself whether it will. The division on the issue is strong, not only in the ministerial association, but in several of the churches.

3. Dr. Warren and the pastor of the Glen Ellyn First Baptist Church attended this week a meeting of Conservative Baptist pastors in the Chicago area and reported on the Billy Graham campaign. Their report about the Wheaton campaign and its yoking up with modernism was so strong and expressed such clear dissatisfaction that the Conservative Baptist pastors of Chicago voted not to co-operate in the Chicago campaign with Billy Graham unless there was some guarantee that no modernists would be on the committee or lead in prayer or get inquirers from the meeting. And Dr. Palmer, one of the main men pulling for Dr. Graham in Chicago, was present in the meeting when they voted down any co-operation with the Billy Graham campaign unless it should be on a different basis from the usual one.

That would be easy for you to verify if you want to know. It would have been very easy for Brother Jess to find out if he had wanted to know.

4. Dr. Warren particularly made an issue in the committee, he told me, about converts going to the First Presbyterian Church which, as I think you will remember, is the most notoriously liberal church in this whole area. But Dr. Edman insisted that "we must keep faith with our liberal brethren," and that this was the Billy Graham position, and so that any inquirers with that preference were sent to that modernistic church. The same thing was true about other modernistic churches.

5. A Mr. Lowicz is a member of my church, is from Melrose Park, a former Catholic. He is a splendid soul winner. He has been dealing with a Polish Catholic woman and she was about ready to come out openly for Christ. So some of her friends got her to come to the Billy Graham campaign. She went forward and was dealt with. Then Mr. Lowicz and other friends went back to see her, glad that she had come forward in the Billy Graham campaign and to urge her to go on and line up with a good Christian church. They were shocked to find that now she told them that she was all right that she had been baptized a Catholic, and she was going back to the Catholic church as she had been advised. They could not get her to take any further stand as a Christian. I do not explain it, and I do not know who is to blame; I just simply know that that kind of results are sad.

6. Dr. Evan Welsh, chairman of the committee, has sent me the letters sent to other pastors all along, and these letters plainly said that they were addressed to some three hundred pastors in the area, literally to all the pastors in the area. Then Dr. Welsh asked me to have lunch with him and discuss the matter and we did have good fellowship. He is a good man, a friend of mine, and we love and respect each other. He told me that the Christian Scientists and some other cults were not included, but all the Methodist, Presbyterian, and other old line churches which are called "Trinitarian" churches were invited and their pastors were invited to sit on the platform, to send lists of people for the choir and to usher and to be counselors. I got this same material that all the other

three hundred pastors got. And I told Dr. Welsh very plainly why I could not go along and he told me also frankly that he respected my position and loved me and believed in me. But, Dr. Welsh being witness, along with the others, modernists were received in the campaign on exactly the same basis as Bible believers. Pastors who have dances regularly in the church and pastors who drink were received on exactly the same basis as good Bible-believing Christians.

### V. Many One-Time Friends Now Forsake Us for More Popular Friends

Now I am accountable to God for my influence with some twenty thousand preachers who take THE SWORD OF THE LORD. And how will I meet the dear Lord if I am not honest and plain with them? Do you think it is always wrong to expose and oppose sin? Is it wrong to expose false doctrine? Is it wrong to preach what the Bible preaches about the unequal yoke? I do not think so. And I cannot really think that you think so in your heart.

I have, of course, a good deal of sadness in this matter. You heard me on Back to the Bible Broadcast, you told me, and were inspired to trust the Lord and come to Wheaton College. But by the time you were out of Wheaton College, the influence of the College was being felt and, like hundreds and hundreds of other students who come here from good fundamental homes, friends of THE SWORD OF THE LORD and who go away then sneering at such plain preaching as I do and poking fun at my old-fashioned ideas about verbal inspiration, so you went away, it seems, not my friend.

Once Dr. ———, was my good friend. I loved him then and love him now. But over personalities and because he objected to my

plain speaking in defense of the faith and my following what I conceive to be my solemn duty, on the basis of God's Word and my ordination vows and the leading of God, he now does not feel toward me as he once did.

In 1932 the College was all for my clear Bible teaching on "The Unequal Yoke." Dr. Leon Brown, a trustee of the College, heard me preach on that subject and insisted that I come to the College and preach the same message which was just what Dr. Blanchard had taught so long and what was expressed in the standards of the College, he said. The College heard me gladly and paid me to come and speak in the chapel on that subject. Now they do not feel the same about it. The Wheaton Bible Church and the College Church of Christ are "come-outer" churches, leaving the fellowship of major denominations on this very question of modernism. Now they do not want to be so recognized and they do not want to take the same stand they once took.

Dr. Graham was on the Board of the Sword of the Lord. At his earnest request I served on the Board of Northwestern Schools. Now he says he cannot honestly sign the statement of faith at the top of THE SWORD OF THE LORD, particularly the part that "Opposes Modernism, Worldliness and Formalism."

But the servant is no better than his lord. It is the way of this world to stone the prophets. The Lord Jesus is a Man of sorrows and acquainted with grief and the world hates Him.

Forgive this long, long letter. If God gives you an open heart and eager desire for the truth, I hope you will read it carefully. If not, then at least I have done the best I could to be a blessing.

In Jesus' name, yours,  
John R. Rice

JRR:hb

## Fairy Suggests

(A chat with the Sword's Advertising Manager, Fairy Shappard)



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—Howell

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## The Mormon's Mistake

(Continued from page 3)

tion of Scripture, we read: "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures" (see Isa. 53:5, 6); "and that he was buried, and that he rose again the third day according to the Scriptures and that he was seen of Cephas," etc.

Here I stopped, as the rest of the passage is devoted to bringing forth the eyewitnesses of Christ in resurrection, and therefore could hardly be considered doctrinal; though the reader will derive much benefit by meditation on the entire portion at his leisure.

"Now," I said, turning to the Mormon, "we have here a statement of the gospel—the gospel which Paul preached; and it is dangerous to preach any other, as we find from Galatians 1:8, 9 that the person who does so, though it be an angel from Heaven, is under a curse, or devoted to judgment. I understand that you teach that your gospel was revealed to Joseph Smith by an angel. If true, that would prove nothing, if it be found, upon examination, to be other than that proclaimed by the apostle to the Gentiles. His gospel had been received by the Corinthians; in it they stood; by it they were saved, if real believers. It was not, you will notice, a careful obedience to certain ordinances or a walking according to certain rules, such as you mentioned a few minutes ago, that would insure their salvation, however blessed such might be, if properly understood; but it was keeping in memory this gospel.

### Two Gospels Contrasted

"I noticed, then, to begin with, that this gospel is concerning a Person, and quite a different person than yours brings before us. It is 'concerning the Son of God,' as Romans 1:3 tells us. Your gospel did not have a word about Him in all its four points. The subject of Paul's gospel has not a word about any one or any thing save Him. Perhaps we might say it also could be divided into four heads, though more properly three; but even divided into four (to go as far with you as we can), what marked differences do we find? Your four heads are all concerning

the poor sinner, and might be put this way:

1. The sinner has faith;
2. The sinner repents;
3. The sinner is baptized;
4. The sinner has hands laid on him.

Now, in contrast to this, see how the true gospel can be put:

1. Christ died;
2. Christ was buried;
3. Christ has been raised again;
4. Christ is the object for the hearts of His own.

"Surely the two gospels have nothing in common. You teach, I believe, that Christ died for Adam's transgression, not for ours; but maintain that while Adam's sin is met by the cross, our sins as individuals must be washed away by baptism. Paul's gospel tells us that He died for our sins; and if that be so, and the blood of Jesus Christ, God's Son, cleanseth us from all sin, where does baptism in your sense apply? If all my sins are met by His precious blood, if they were borne 'in his own body on the tree' (I Pet. 2:24), how many are left to be cleansed by baptism? Assuredly none. But, alas, this is but one instance in which the false gospel of Mormonism is opposed to the precious gospel of the grace of God as revealed in the Bible.

"But I go on to the second point. Christ not only died, but 'was buried'; yet it was written of Him, 'Thou wilt not leave my soul in hell, neither wilt thou suffer thy Holy One to see corruption' (Acts 2:27; Psa. 16:10). His burial declares the reality of His death, and surely speaks of His being forever through with the place He took on earth. It is the end of all the relationships in which He previously stood, and tells us He is dead to the law—having paid my penalty—and to sin—not His own, but mine—which He bore, and I am 'buried with him by baptism unto death'; so that I am not left where Mormonism would leave me, as a poor, struggling soul on earth, striving to continue to the end in order to be saved, but I am accounted as one who, with Him, has been buried to it all; thus I am brought to the third point:

"Christ was raised from the dead, and I am raised with Him. His place is now mine as to acceptance with God. He was delivered for our offences and raised again for our justification"; His resurrection being God's open declaration that the believer is cleared from all charge of sin, since his Substitute is released from death.

"And now the One who is alive forevermore (Rev. 1:18) is presented as an object for the hearts of His own. 'He was seen'; and the same apostle exclaims, in another place, 'We see Jesus!' (Heb. 2:9). Poor sinners are first led to see the utter impossibility of improving or rendering themselves more fit for God's presence. The eye of faith is then directed to the One who died, in whom believing, they are 'justified from all things' (Acts 13:38, 39). Now they have also an object for the heart, even Christ in glory (II Cor. 3:18). How different this from what you have presented! Here,

'Tis Jesus first, 'tis Jesus last, 'Tis Jesus all the way,' while you are cast entirely on yourself.

### Mormon Doctrine of Authority

"But now, another question. You spoke of men with authority to baptize and lay on hands. Where do you get that in Scripture?"

For answer, he turned to Hebrews 5:4, and read, "And no man taketh this honor unto himself, but he that is called of God, as was Aaron."

"What honor" is here referred to?" I asked.

"The honor of the priesthood giving authority to baptize and confer the Holy Ghost."

"No; the first verse contradicts this. It is not a question of the 'priesthood' at all. As all believers now are priests, there is no special priestly class in Christianity, as is clearly shown by referring to Revelation 1:6; and I Peter 1:5, 9. The subject in Hebrews 5 is that of High Priesthood, and is

referring to the Lord Jesus Christ, called of God, as noted in verse 6. Nor is there a word about baptism or imposition of hands; but it is a question of 'offering gifts and sacrifices for sins' (vs. 1; also Heb. 2:17), and then of securing His people in this world of trial. To apply such a Scripture to human ministry is simply 'handling the word of God deceitfully,' and deserves the severest censure."

Such was, in substance, what I sought to put before the misguided young man; but, alas, so deceitful is the human heart, that man would rather be occupied with his repentance, his faith, or his anything, than with God's Christ; and I found this preacher of "a different gospel, which is not another" (Gal. 1:6, 7, margin), to be of the same class as thousands in professed Christendom. The Scriptures brought before him had but little weight compared with "present-day revelation," despite the word of Paul in Colossian 1:25 that he was made a minister "to fully preach the word of God" (margin); so he went on his way, trusting to his fleshly religion and ignoring the "gospel of God."

Ere dismissing the subject, I might remind the reader that neither faith nor repentance is ever presented in Scripture as the ground of salvation. The Cross alone is that. Brought to it by the Spirit of God, the sinner will indeed repent; trusting the work there accomplished, the soul is saved.

Nor are repentance and faith as set forth in the Scriptures to be confounded with the vagaries of Mormonism. In that wretched system repentance is confounded with penitence, and faith with credulity.

In its biblical sense, repentance is self-judgment; the owning that one is lost and guilty, righteously deserving the wrath of a holy God. Faith is trusting in Christ, whose finished work puts away sins forever. It is not simply crediting the statement that God exists, or that the historical Jesus was the Son of God. "If thou shalt confess with thy mouth the Lord Jesus, and believe in thy heart that God hath raised him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation" (Rom. 10:9, 10).

Of you, reader, we would affectionately ask. Are you making the same mistake as the "elder"? You might ridicule the "poor, benighted Mormon," and be amazed at the semi-heathenism taught by his church, but do you, perhaps, trust in something just as hollow, when judged by the book of God?

Remember: penances; wrought-up repentance, consisting in peculiar frames, feelings, and renunciations; intellectual acquiescence to the truths of the Bible, mis-called faith; baptism, whether administered by Mormon elder or ordained clergyman; laying on of hands, or any other human rite or divinely prescribed ceremony, will avail nothing for you.

Christ, and Christ alone, is your only salvation. Discarding all else, fly, then, to Him. "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

### Note on Mormon Doctrines

In the preceding paper it has been my aim not to follow all the devious errors of Mormonism, and seek to refute them, but rather to endeavor to show how opposed the system is to the gospel of the glory of the blessed God, which He has revealed in His Word.

It has been suggested, however, that a brief epitome of some of the more important doctrines of the sect on other lines might be helpful in serving as a warning to any who, allured by fair speeches and sophistical reasonings, are drifting towards its awful vortex.

The following statements can readily be proven to be part of the weird paganism of this dreadful quasi-religious cult, by examination of the more "advanced" of their publications, though some of them are often denied by the traveling "elders," whose business it is not to alarm by making public the "depths of Satan," but to allure by presenting a creed as near like that of orthodox Christianity as possible. Nothing could

## What Sin Does to a Christian

(Continued from page 1)

poor. The rich man had exceeding many flocks and herds: But the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him. What do you think of that?"

And David said, "As the Lord liveth, the man that hath done this thing shall surely die. And he shall restore the lamb fourfold."

Nathan the prophet said to David, "Thou art the man . . . Thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon. Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife. Thus saith

be more misleading than the statement of the "doctrines of the Church of Jesus Christ of Latter-day Saints" which is now being circulated by thousands all over the land as their "Articles of Faith." This was compiled by the assumed prophet Joseph Smith in the infancy of the movement, long before "present-day revelation" had introduced many of the vagaries with which it abounds today.

The leading doctrines accepted among them today are, briefly, as follows:

They profess to believe in the Bible, but also to gain additional "light" from the "Book of Mormon," a collection of rubbish which one but needs to scan to see its utter absurdity and incongruity with the word of God. "The Book of Doctrine and Covenants," purporting to be a series of revelations, chiefly to Joseph Smith, is also considered inspired, as is "The Pearl of Great Price," which includes "The Book of Abraham," and other apocryphal works; while "prophets" and "apostles" abound who may at any time give forth further communications, all of equal authority with these.

They are really polytheist, and believe that there are many gods, but that all (save possibly the first—as to this their statements are conflicting) were at one time men, but gained their "exaltation" to divinity by their faithfulness in this state. It is the hope of each man to become a god eventually. Their gods are supposed to retain their human forms and functions, including sex.

It is in connection with this that polygamy comes in. This relationship is carried on eternally. The progeny of the gods and their numerous wives will constitute their "kingdom" in the ages to come. Woman's welfare depends on her being united to one of the faithful.

Instead of the biblical doctrine of the Holy Trinity, they teach that there are three distinct Gods, who administer the affairs of the universe. God and Christ are said to have human bodies, parts and passions; while the Holy Ghost is omnipresent and has no body. The Holy Spirit is different, like light or electricity, the life principle of creation.

The preceding paper has outlined their teaching as to the salvation of the living. They also publicly proclaim salvation for the dead, to whom their kind of "gospel" is being preached, and who can be saved if their friends on earth will be baptized for them.

As to eschatology, they have a system of prophetic teaching embodying an exceedingly carnal view of the Millennium, ushered in by the return of Christ to regather Israel, including the ten tribes, to a Zion in America (1), and to destroy all the enemies of "the saints." This Zion is identified with Independence, Missouri. The dead will be raised and will appear on the earth. Referring to

the Lord, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbour, and he shall lie with thy wives in the sight of this sun. For thou didst it secretly: but I will do this thing before all Israel, and before the sun."

And David said unto Nathan, "I have sinned against the Lord."

Nathan said to David, "The Lord also hath put away thy sin; thou shalt not die. Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die."

Now, I want you to think with me about what sin does for a Christian.

### I. All People on Earth Sin, Even Christians

I want to make this clear: Christians do sin. The Scripture says in Romans 3:9 and following, "We have before proved both Jews and Gentiles, that they are all under sin."

Are there any of my Jewish friends here? If so, you are under sin.

How many here are Gentiles? If you are not a Jew, you are a Gentile. "We have before proved both Jews and Gentiles, that they are all under sin." Not "they used to be"—"they are." "There is none righteous, no, not one," the Bible tells us. They have all gone astray. "They are together become unprofitable; there is none that doeth good, no, not one." "They go astray as soon as they be born, speaking lies." "The poison of asps is under their lips"; "with their tongues they have used deceit," etc. "Their throat is an open sepulchre"; "the way of peace have they not known: There is no fear of God before their eyes." The Bible says in the same chapter, "For there is no difference: For all have sinned, and come short of the glory of God."

What is this about sin? There is no difference in the fact of sin.

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this time, Parley Pratt says, in his "Voice of Warning," "Our father Adam will sit enthroned as the Ancient of Days," etc., ascribing the words of Daniel 7:9, 10 to refer to him!

A final judgment will conclude all things; but few will be eternally lost. There are three "degrees of glory," terrestrial, celestial, and telestial. In one of these all will eventually be found, except the "sons of perdition."

Such a system needs no attempt at refutation. It refutes itself. No child of God, who has at all apprehended the Cross, could be ensnared by it; but it is because many unwary and simple ones, anxious to be saved, but ignorant of God's way, are daily being entrapped by it, that this paper has been penned.

The Lord use it to deliver many from such "abominable idolatries!" (I Pet. 4:5).

—The End—

### Dr. I. R. Wall Home With the Lord

Pastor I. R. Wall of the Neighborhood Baptist Church of San Jose passed into the presence of our Lord Jesus Christ late Friday night as a result of a cerebral hemorrhage at the age of 64 years. Brother Wall conducted one of the most significant ministries in Northern California with the founding of some of our most influential CBA churches. In addition to establishing Central Baptist in Sacramento, he initiated the work both at Arcade and First Baptist of West Sacramento. After an interimship at Huntwood Baptist in Hayward, where he led in the purchase of property and building of their first unit, he then founded Maypark Baptist and Neighborhood Baptist in San Jose. Dr. David Laurie of Sunnyvale conducted the memorial services Monday at Darling and Fisher Chapel in San Jose. Our hearts go out to Mrs. Wall who lives at 750 Normandy Drive, Campbell, California. Brother Wall will be genuinely missed.

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## What Sin Does to a Christian

(Continued from page 8)

The nicest woman here tonight is no different essentially from a street-walking harlot in the fact that she will go to the same Hell as any sinner will unless she is born again and in that she does not deserve salvation. There is no difference.

You say, "I think there is." God says there is not.

The nicest deacon, the finest preacher here tonight is essentially no different from the drunkard, the convict, the murderer, in the fact of sin! God says "There is no difference!"

One says, "But I'm respectable." One is a respectable sinner, the other is an outbroken, outrageous sinner, but both are sinners. All are alike.

You say, "But, Brother Rice, I've been converted."

"Yes, so was David converted when he sinned. Already God had said of him that he was a man after His own heart. God had filled him with His Spirit.

Do you say you are a Christian? So was Lot. The New Testament says about Lot, "that just man." He "vexed his righteous soul," the Bible says. He was a just man, a righteous man. He had a righteous soul, he was a godly man. All those things are said in II Peter 2 about Lot, yet Lot fell into terrible sin. He didn't win his own family.

What about Peter? Peter was a saved man, an apostle, yet he cursed and swore and denied the Lord.

Somebody says, "Yes, but after Pentecost, what then?"

Well, after Pentecost one time Paul found Peter putting on a show and pretending that he was afraid of what the other Jews would say. Paul got up and rebuked him to his face. I always feel bad about this "first pope" being called down that way! Well, I don't care if you pretend to be a pope or not; you are a sinner. Paul was saved, sure. Paul said, "When I would do good, evil is present with me" (Rom. 7:21). He said, "So then with the mind I . . . serve the law of God; but with the flesh the law of sin." Paul said, "In me (that is, in my flesh,) dwelleth no good thing." Paul was a sinner.

One day a young man came to Jesus, the 19th chapter of Matthew says, and said to Him, "Good Master, [the word is Rabbi or schoolteacher, professor] what good thing shall I do, that I may have eternal life?" Jesus said, "He is calling me Schoolteacher and he wants to do some good thing." People are not saved by doing good things and Jesus isn't a schoolteacher. Did you know that? Jesus turned to him and said, "Why callest thou me good? there is none good but one, that is, God . . ." Notice, Jesus was not saying that He wasn't good. Jesus was saying that He was God, not a schoolteacher, not professor, not master. Notice now. But he said, "If you are not God, you are not good."

All right, let us just get this settled. Are you God in human form? If you are not, then you are not good.

Lady, are you God in human form? If not then you are not good. Do you see that? You are not good. That is very clear. Jesus said that.

Somebody says, "But I do the best I know."

Well, I doubt that. But if you did the best you know, you are still a sinner!

First John 1:8 says, "If we say that we have no sin, we deceive ourselves, [you are not deceiving anybody else, just yourself] and the truth is not in us." You are just fooling yourself. It wouldn't take long to puncture that either. Just ask your wife or somebody who lives next to you! Christians do sin.

Moreover, I think we ought to say this. Christians sometimes, particularly Baptists who preach the Gospel of salvation by grace and not of works—such people as Presbyterians, too, brother, oftentimes—we sometimes preach a grace that is a disgrace. We say people are saved by grace, and we seem to teach that it doesn't matter if you sin. You can get by with sin, God won't punish sin, it doesn't matter! Brother, there

never was a blacker misconception. You may be the apple of God's eye, you may be saved eternally and going to Heaven, but you can't get by with sin.

"Oh, but Brother Rice, my sins are under the blood."

Yes, I know. Your sins may be under the blood and forgiven so that your soul is not and cannot be under condemnation, but still God will not let you get by with sin. We need more preaching on sin in this country. We need more people like Nathan the prophet who pointed his finger in David's face and said, 'David, you're the man.' We need more like John the Baptist who said to Herod, 'It's not right for you to have your brother's wife. That's a sin!' We need more people who will stand up and pronounce the judgment of God and "cry aloud, spare not, . . . and shew my people their transgression, and the house of Jacob their sins" (Isa. 58:1). That is the Bible plan. Christians do sin. But when Christians sin, they don't get by.

Somebody says, "How could God punish sin, Brother Rice, when sin is forgiven?" Well, I will tell you how.

In Evansville, Indiana, some years ago, there was a man converted, an old drunken bum. Everybody knew Old Bill. I don't remember his last name because he wasn't called by his last name. He was Old Bill the drunkard. He would beg to get enough money to get drunk. He picked up cigarette butts off the street; asked for handouts at the back doors. Sometimes he would paint a few mail boxes to get a little money.

One day while drunk, he and one of his buddies got into a fight, and his buddy knocked his eye out. Later this guy they called Old Bill was converted, and when he got saved, he got saved all over. (You know about the little dog named Rover. When he died, he died all over!) In fact, he had such a remarkable conversion and made such a remarkable Christian and won so many souls for God that people quit calling him Old Bill. They named him New Bill.

New Bill was wonderfully saved! But let me ask you a question. How many eyes do you think he had after he got converted? Just one eye. Well, didn't God forgive him for that time he got drunk when he got his eye knocked out? Yes, God forgave him, but he still reaped what he sowed! Isn't that right? He still reaped what he sowed. Christian, you can't get by with sin. A preacher can't get by with sin any more than can a bootlegger. Nobody can get by with sin. Remember that.

### II. Sin Sometimes Kills a Christian

Now, what does sin do for a Christian? Let us start with the Scripture with which we began: Sin sometimes kills a Christian. God kills Christians for their sins.

You say, "I don't believe that."

Well, you just haven't read the Bible. The Bible plainly says in I Corinthians 11:28-32, "For this very cause some of you Christians at Corinth . . . —who was it addressed to? to the saints of God at Corinth—'For this very cause many are weak and sickly and many sleep. Some are already dead for their sins!'"

Notice, then, a Christian may get killed if he sins. A Christian is likely to get killed if he splits the church. A Christian is very likely to get killed if he slanders a good preacher. I have known some whom the Lord did kill. I could name four or five by name and tell the circumstances, and you wouldn't doubt it. Yes, God kills Christians. I tell you the truth, sometimes it is true that the work of God would go better if we had one or two first-class funerals. God does kill Christians to get them out of the way.

#### 1. Ananias, Sapphira Died for Lying to God

One example was Ananias and Sapphira in Acts 5. The Bible doesn't say that Ananias wasn't saved. The Bible doesn't say that Sapphira his wife wasn't saved. What did they do? Some people had given all the money they had. Ananias said, 'Look at all the bragging these people get. We've

got a farm. Suppose we sell it, too.' 'Well,' they said to each other, 'we don't want to give all that money.'

'Yes, but we can pretend we gave it all. We will keep back a good bit. They will all brag on us and think we are as good as anybody else. We will save back some of the money.' So they agreed to lie about it. They brought some of the money and gave it to Peter and the apostles and said, 'We sold the property for this much. We are giving it all.'

Peter said, 'Ananias, why do you lie to the Holy Ghost? You haven't lied to men but to God. The property is yours. You didn't have to sell it. After you sold it, you didn't have to give the money. The point is not that you didn't give enough money, but that you lied to God!'

I think Peter said, 'We don't want that kind of thing to get started.' I think God thought, 'Since this church is living clean, I can clean out anybody that does such as that'; so God knocked him over dead. I think God doesn't do more of it now because there wouldn't be an deacons or Sunday School teachers left. The church would be just about all gone if God killed all the liars.

I am serious about this. Where there is clear, plain Bible preaching in the power of God to make Christians clean up and do right, then God is more likely to act in judgment on people who oppose them when there are a few faithful disciples.

Now, when Sapphira came in Peter said, 'Say, did you sell that property for so much?'

She answered, 'Yes, that is exactly how much we sold it for, and we gave it all.'

Peter said, 'Well, the boys are just coming back from the cemetery. They have buried your husband; now they will carry you out.' She fell over dead, and they carried her out and buried her, too. I believe they were Christian people. God does kill Christians.

#### 2. Nadab and Abihu

Another example was Nadab and Abihu. They were the first priests under Aaron, their father. God said, 'Go in and put the fire this way.' They didn't use that. They used strange fire from a campfire instead of waiting for a miracle of God; so God killed them both. Were they lost men? I don't think it likely that God would pick out the first priests. They had to be unsaved men. They may well have been Christians. God killed them because they did wrong.

#### 3. Moses Missed Canaan

Here is Moses. Do you believe Moses was saved? Do you believe he was a man of God, a Christian? We already know he had been to Heaven because he came back down on the Mount of Transfiguration and talked to Jesus. So there is no question about where Moses went.

Now, how did Moses die? Not of old age. He was 120 years old but his natural force was not abated! He got around like a young man of fifty-five, like me! (Now 1961, I am sixty-five.) He had good eyesight, no doubt. His muscles were strong. God said to him one day, 'Moses, do you remember that time you lost your temper? Remember, Moses, when I told you to speak to that rock, which you had before been commanded to smite? That rock represented Jesus Christ smitten for us on Calvary. Christ was only to be crucified one time, and that paid the whole debt. By one sacrifice forever He sanctified them that believe. God said, 'Moses, you go over there and speak to the rock.' But Moses was mad anyhow. He got that stick and said, 'I'm so tired of this rebellious people; they don't believe anything. They are causing

trouble. Now they are about to stone me. They think they won't get any water. They think God won't do anything. I'm tired of monkeying with them.' Moses took that rod and whack! whack! —he hit that rock two times instead of speaking to it, as the Lord had commanded. God said, 'Moses, do you remember that? You disgraced Me. By that type that you violated, you taught a false doctrine. You taught the Catholic doctrine of keeping on offering the mass.' God says, 'That is not right. You should have taught the doctrine that Christ was crucified once for all and settled the whole business in one payment. Now, Moses, get yourself ready.'

'Where are we going, Lord?'

'You are going up with Me on mount Nebo, but you are not coming back.'

'Well . . .'

'Come on,' He said, 'I . . .'

'But Lord, can't I go over into the Land of Promise?'

'No, you can't go. I will let you look over. Get up there and get a good look at it. You get one good look at it, then I am going to bury you. I'll have the angels near by to bury you. Moses walked up there himself. He wasn't sick. There is one fellow who walked to his own funeral! God killed him. Why? Because he sinned in a spiritual matter. You know, a preacher, dealing in spiritual matters, may get killed quicker than somebody else.

Do you understand what I am talking about? God often kills Christians for their sins.

In I John 5:16 there is a word that will help us on this. "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it."

Now, then, sometimes some people are going to die. I don't care how much you pray, God is not going to spare them. God said about certain people of Israel, 'I don't care if we have Job, Elijah, and Daniel all praying for this gang—I would kill them anyhow.' There is a sin that is unto death. Sometimes God says, 'I don't promise I will always spare people you pray for.' There is a sin, I think, for Christians. He said, "If any man see his brother sin." "His brother." I think it is a Christian brother. Christian people die for their sins sometimes.

### III. Sin Causes Sickness

Now, what else happens to Christians for their sins?

#### 1. At Corinth Some Were Sick Because of Sin

A lot of sickness in Christians is for their sins. "For this cause [I read this Scripture again, I Corinthians 11:28-32] many are weak and sickly among you." Why does sickness come? It often comes because of sin, but not always.

In some cases, like Job's, it comes so God can glorify Himself. Sometimes God wants to show the Devil and everybody else, 'Here is a Christian who loves me even when he is sick. Here is a Christian who can be happy even when he is sick. Here is a Christian who can believe me flat on his back.' I say it is not always because of your sin, but sometimes God brings sickness because of sin. That is what He plainly says—"For this very cause some are weak and sickly among you."

#### 2. The Warning Again in James 5:14-16

Here is another. In James 5:14, 15, the Lord said, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick . . . and if he have committed sins, they shall be forgiven him." Now the sins are indicated as the reason for the sickness.

Then He goes on in verse 16, "Confess your faults one to another, and pray one for another, that ye may be healed . . ." Your faults brought the sickness, and if you confess your sins, that may bring the healing. Sin brings sickness. God does put Christians down to bring them to their senses.

Oh, how many people have said to me from a T. B. sanitarium, "God put me here. God meant it for good and saved my soul by my sickness," or "God brought me back from my wild career of a backslider by sickness." God lets Christians get sick sometimes because of their sins.

### IV God Chastens His Children for Their Sins

What else? God sometimes brings all kinds of plagues and curses on Christians because of their sins. I read a while ago that "whom the Lord loveth he chasteneth." Didn't I say that "when we are judged, we are chastened of the Lord" (I Cor. 11:32)? Why? Because God said, 'I can't let him go to Hell and condemn him with the lost, so I've got to whip him now.'

Now, since God can't let sin get by and since God can't send His child to Hell, what is the answer? The answer is a good licking. God has to take sides against your sin if you are His own child.

I have many people working for me. Suppose some of those are my children. They are. Suppose one of my children does wrong. I am not only bound to do right as much as I would to anybody else in condemning that sin; I am a little more bound to because my honor and integrity are wrapped up in it. I can't take the side of my child. I've got to condemn that when it is in my child.

God does, too. God says, 'I can't turn him over to the Devil to be condemned with the lost, so I

(Continued on page 10)

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# Searching the Scriptures for the Saviour

Mrs. Elizabeth Rice Handford

## Jeremiah 23 Christ, the Righteous Branch

Imagine the dismay of the children of Israel. They were captives in a strange land, far, far from home. Jeremiah has made a terrible prophecy concerning their king Coniah (or Jeconiah—see I Chron. 3:16 and Jer. 22:24). "Though Coniah . . . were the signet upon my right hand, yet would I pluck thee thence" (vs. 24). Not only that, but "No man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah" (vs. 30). How terrible! Their king has been rejected by God, and there is no hope of his line ever being established again on the throne!

But in Jeremiah 23 there is great comfort for this rebellious, troubled nation. God tells them He will gather them out of all countries, and will raise unto David a *righteous* Branch. Though one line of kings from David has been cut off, and can never reign again, still from that root will spring up a righteous Branch to reign over them. (If you will compare the genealogy of Christ through Mary, in Luke 3, with the genealogy of Joseph, in Matthew 1, you will see this prophecy concerning Coniah was literally fulfilled.)

Isaiah 4:2 says, "In that day shall the Branch of the Lord be bright and glorious." Isaiah 11:1. "There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots." In Jer. 33:15, Jesus is called the Branch of righteousness. In Zech. 3:8 He is called "my servant the BRANCH." Zech. 6:12 tells us that the BRANCH will build the temple, and be ruler and priest.

This may shed some light on the Scripture in Matthew 2:23. "Jesus came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene." We cannot find in the Old Testament the word "Nazarene." Where did the prophets prophesy this? "Nazarene" means "Branch." So very likely God chose that Jesus should be raised in Nazareth, a poor, despised city (John 1:47) to show more eloquently that Jesus was a root out of dry ground. It seemed that the tree—the nation Israel, the seed of David—had been chopped down, destroyed. But from its roots sprang the BRANCH, Christ Himself, to reign on David's throne over the whole earth.

### Clues Across

- 2 "I" set up shepherds over them"
- 5, 18 "Behold, the days come, saith the Lord, that I will unto"
- 9 "I" like a drunken man"
- 10 "unto every" that walketh after the imagination of his own heart"
- 12 "prophet and priest are profane"
- 14 drink
- 15 initials of wife and son of Boaz (Ruth 4:13, 21)
- 16 name Israel some day will call God instead of Baali (Hosea 2:16)
- 17 "they are all of them" me as Sodom"
- 18 see 5 across
- 21 "my words shall not away" Matt. 24
- 22 "light was like unto a stone most precious" Rev. 21
- 23 "not my word like as a fire?"
- 25 "when this people, the prophet, or a priest"
- 26 an unfaithful high priest who let his sons do wrong (I Sam. 3:14)
- 29 "it, even to the foundation thereof" Ps. 137
- 32 "They are" every morning: great is thy faithfulness" Lam. 3
- 34 father of Naum (Luke 3:25)
- 36 father of Arah (I Chron. 7:39)
- 38 "because the love of God is abroad in our hearts" Rom. 5

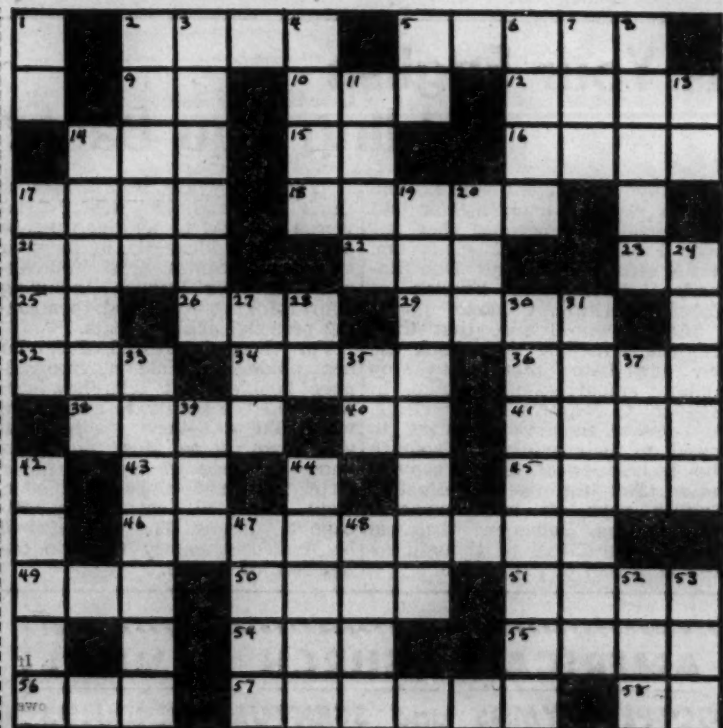
- 40 "who hath stood in the counsel" the Lord?"
- 41 "there came a lion, and a" and took a lamb" I Sam. 17
- 43 son of Judah (Gen. 38:3)
- 45 "the" come, saith the Lord, that they shall no more say"
- 46, 57, "a" and a King shall reign and prosper"
- 49 "Can any hide himself in secret places that I shall not him?"
- 50 "A bruised" shall he not break" Isa. 42
- 51 "Who raised up the righteous man from the" Isa. 41
- 54 goal (a...)
- 55 "What hath the Lord answered?"
- 56 "Thus shall ye" every one to his neighbour"
- 57 see 46 across
- 58 "I have seen also in the prophets of Jerusalem" horrible thing"

### Clues Down

- 1 "What" the chaff to the wheat?"
- 2 "Our soul" for the Lord: he is our help" Ps. 33 (use present-day word)
- 3 "it shall not be lawful to toll, tribute or custom" Ezra 7
- 4 "the burden of the" shall ye mention no more"
- 5 initials of wife and oldest son of Isaac (Gen. 25:20, 25)
- 6 abbr. meaning "in the same place"

Deadline: October 30, 1961

Puzzle No. 42



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(Cut along dotted lines)

- 7 distress signal
- 8 one of the Levites appointed to service in the tabernacle (I Chron. 6:41)
- 11 man of great faith who built the ark (Gen. 6:13, 14)
- 13 Initials of king and the prophet God sent to him to tell him he would not die (II Kings 20:1, 5)
- 14 "The law of the wise is a fountain of life, to depart from the of death" Prov. 13
- 17 "No evil shall come" you"
- 19 "let thy word be", which thou hast spoken" II Chron. 6
- 20 one of David's chief rulers (II Sam. 20:26)
- 24 "tell the", if thou be able to number them" Gen. 15
- 27 "as many as are" by the Spirit of God, they are the sons of God" Rom. 8
- 28 "their course" evil"
- 30 "It is God that avengeth me, and" the people" Ps. 18
- 31 son of Helez (I Chron. 2:39)
- 33 "this is his name" he shall be called, THE LORD OUR RIGHTEOUSNESS"
- 35 "For," I begin to bring evil on the city which is called by my name" Jer. 25
- 37 "Lord," not this sin to their charge" Acts 7
- 39 a son of Gad (Gen. 46:16)
- 42 "pillars of brass that were in the house of the Lord, and the" II Kings 25
- 44 "they shall dwell in" own land"
- 47 snatch
- 48 "Dedan, and", and Buz, and all" Jer. 25
- 52 "even the wind and the" obey him" Mark 4
- 53 number of commandments God wrote in stone (Deut. 4:13)

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## What Sin Does to a Christian

(Continued from page 9)

punish him now. God chastens Christians for their sins.

Over in II Chronicles 7:13 the Lord said, "If locusts devour the land," or He said, "If I shut up heaven that there be no rain," or He said, "If there is a pestilence [a great disease epidemic]," then what? "If my people, which are called by name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (vs. 14). What is this? The sin on the part of God's people was the reason for locusts, or the reason for pink boll worms, or the reason for hoof and mouth disease, or the reason for the seventeen-year locusts, or the reason for the caterpillars on the trees, or the reason for the smut in the grain. That is the reason for a plague of God on the ground or the crop—because of sin. Automobile accidents? Because of sin. How many times I have seen God use some kind of plague and trouble because people sinned against Him.

You won't get by with sin. God brings judgment.

I know people who try and try and work, but God won't let them succeed.

I knew about a man years ago, a Mr. H. C. Duke of the Duke and Ayers Nickel Stores. Mr. H. C. Duke was a Baptist layman, a Christian man, but he wouldn't tithe. He was crazy to make money. He went into business with a little variety store. He went broke twice, and bankrupt. The third time he started his store, he locked the door, knelt down behind the counter, gave it to God and said, "I'll pay a tithe to You and put You first." That time God prospered him.

God does cause failure in business because you sin and don't do right. That is one thing clearly taught in the Bible. There comes trouble and plagues and accidents. Automobile accidents? Sure. Failure in business? Sure. Poor crops? That kind of thing is caused by the wrath of God on His own people.

You say, "Brother Rice, since I have been saved I have had more trouble than I did before." You know, sometimes it just seems like one of the old Devil's crowd can live like they want to and get by. He seems to make more money, doesn't he? And seems to get along all right. Well, the reason is, he is going to Hell anyhow and God says, "Now this child of mine, I've got to work him over now. This lost fellow—I will have forever to do that; but this fellow is going to Heaven, and I've got to work him over now." God whips His own children because of their sin.

Once in Dallas, Texas, there was a bunch of girls playing out in our front yard. There was always a gang of girls around our place. I am really quite a lady's man! I'm pretty much of a sissy. I had six girls at the last count! So there was a bunch of girls in the front yard playing. They got into a row and got to crying, and arguing, and pulling hair. Mrs. Rice came out of the house and straightened that crowd out. She snatched up two of those little girls and took them into the house. The others went home. I heard the two she went in the house with say, "Ouch! Ouch!—whack, whack, whack—'Ouch, Mama! I'm sorry, I won't do it anymore.'" Now, let me see. Which girls belonged to Mrs. Rice? The ones who went off without a whipping, or the ones whom she took in the house? Now, who do you think God is going to be the quickest to

chastise for wrongs? His own children or the Devil's? Do you see that? Punishments, plagues and troubles come.

## V. Reap It in Our Children When We Sin

What else happens to us because of our sins? We reap it in our children. O Christian, this is the most heartbreaking thing that I can think of, and I beg you to hear me. There is an old proverb that says, "He who has children has given hostages to fortune."

If you have children, the Lord surely has a way to lick you.

Out in West Texas we used to break mules. My brother Jesse and I had the biggest time. Jesse never did get grown. He was ten years older than I. When I was fifteen, he and I weighed exactly the same—130 pounds. He stayed that way. But Jesse and I had the biggest time. One spring Dad had some forty-four mule colts and we broke those mule colts out in teams and Dad sold them. We had the biggest time.

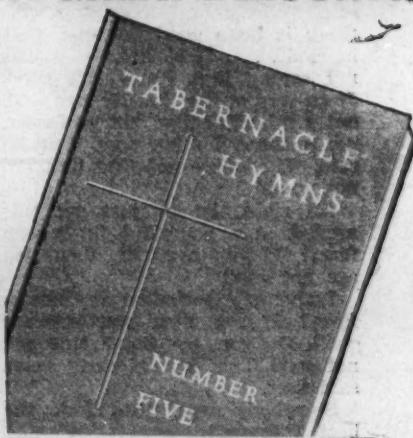
Now, if you have a young mule or horse to break, it is not so bad—young and not too headstrong; but if you have an old one, four, five or six years old, who is mean and has run wild a long time, it is pretty bad. We had a four or five-year-old mule. We put a halter on him and tied him back of old Pet, a 1400-pound mare. We would drive the wagon out there in the big pasture or in the plowed ground, and let him run a bit. But if we had a really mean mule, do you know what we would do? Put a lariat rope on his front foot, run it up through the belly band, and if old Mr. Mule got pretty rambunctious, we just pulled his front feet out from under him and stood him on his nose in the plowed ground a few times, then he would listen to reason!

Now, God has a foot rope on you? If you have a boy, or girl, God surely has a quick way to break your heart. You had better listen to God. You had better walk straight, for God will let you reap your sins in your children.

Ask David about it. He said, "That man who took another man's ewe lamb ought to die!" Well, David, you are the fellow, but God says you are not going to die. God has put that away and He is going to forgive you. You won't die. But David said, "That man ought to have to restore four sheep for the sheep he took, four lambs for the lamb he took." Nathan said, "David, you're the man."

(Continued on page 11)

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### Answer to Puzzle No. 39

SAGA DAMASCUS  
ADIN ABASE LO  
VIRGIN SHALL  
ENTER O SEAS  
DO REIGN AT  
H SO JANNA  
BEAR A SON ON  
E AI ATAD D  
AND CALL HIS  
RERE HATE HA  
DREAD GRAB  
ASK BELIEVE  
NAME IMMANUEL



# What Sin Does to a Christian

(Continued from page 10)

God said, 'The sword will never depart from your house.'

Do you mean a curse on the children for the father's sins? Yes.

## 1. David's Baby Died

God says, 'David, because you have given great reproach, you have caused the enemies of God to blaspheme even more.' God says, 'I am going to let the child die'; so "God struck the child," the Scripture says.

Then David began to pray. Oh, how he prayed! Yes, I know. Some of you people who pray so hard about your sick baby. Yes, I know, but you live like the Devil and won't listen to God. And so the baby died.

Did you know that sometimes when a baby dies, that is God's way of bringing people to their senses?

In Roosevelt, Oklahoma, I told about a case when God took a baby. Afterwards a man came by with a little boy on his arms about two years old. He shook hands with me and said, 'Brother Rice, this baby had a twin, and she went just like you said tonight. God brought me to my senses through it.' God sometimes takes the baby to get the mother and the dad.

I heard a man tell about a strange sight he had seen one time. He saw a wagon coming leading a cow behind it. The team just walked right up and trotted briskly and the cow led right along behind the wagon so strangely. He thought, 'That sure is strange.' Do you know what was queer about it? A cow's legs are shorter, so she doesn't walk as fast as a horse.

Then another thing: cows are like some people I know—they have ideas of their own. They don't want to be led. Has anybody ever tried to lead a cow, with a team, behind a wagon?

He said, 'That is queer. She sure does lead well.' When he got a little closer he said, 'I don't see a rope. They must have a chain or some kind of a wire on her halter.' He got closer, and it wasn't even that. There was nothing on her at all. When he got closer and looked in the wagon, he saw a newborn baby calf.

Listen, God has to take the calves sometimes to get you old cows. Did you know that? God has ways.

When Lazarus died, Jesus said, 'This . . . is . . . for the glory of God' (John 11:4). Sometimes God takes one child and breaks your heart.

You say, 'Isn't God mean to take a poor little innocent baby?'

Well, my friend, the baby is a lot better off in Heaven. It is not so bad to go to Heaven. The baby is a lot better off with Him in Heaven than down here with you. And God uses that.

I am speaking very seriously now. How many here have ever lost a baby and it drew you nearer to God and you know God must have had a good purpose in it? Yes, several. I am showing you that because of your sin. Maybe your baby will die like David's baby died. Sometimes that happens.

David prayed, and prayed, and prayed. He wouldn't eat. The baby died. The servants said, 'We are afraid to tell him. He may have fits. The poor man is so broken-hearted, and he cried and prayed.' So David asked, 'Is the child dead?'

'Yes.'

'Well,' David said, 'it is over. I sinned and I am sorry. And I paid for it. The child is gone. I will eat, and drink, and try to settle up my life. I'll go comfort Bath-sheba. Maybe God will give us another baby.'

David, do you think it is over? No, it is not over, David. David, when you spoke as the anointed judge and king, you said this man had to restore fourfold. You said that before you knew you were the man, David, but God is holding you to it.

## 2. David's Beautiful Daughter Ruined

David had a pretty girl, Tamar—a beautiful girl. I feel for David, for I have some lovely daughters, too. David had this pretty girl, and he had a wild young son by another wife, a half-brother to Tamar. This young man fell in

love with his half-sister. He said, 'I don't know how I can make love to her and get her for my own.' A friend encouraged him. He made as if he were sick and had his half-sister come over to him. He put everybody else out and said, 'Bake me some cookies.' As she brought them into the bedroom to feed him, he shut the door and raped his own sister. She went home crying and tearing her clothes, the beautiful garment which was the mark of a virgin girl. She saw her own full brother, Absalom. He asked, 'What's the matter, Tamar, my sister? Have you been over to Brother Ammon's house?' When he found out about it, he said, 'Don't cry, sister. Come on home with me. I'll see about this.'

I guess when David heard about it, he felt mighty bad. 'Oh, my beautiful, beautiful girl Tamar!' I guess he thought, 'She looks just like her mother when back yonder I went into a far country. Geshur was king over there. His princess daughter loved me and ran away with me.' He said, 'Tamar, beautiful girl! Now her brother has raped her.' He was brokenhearted. I am sure he was.

Maybe David said, 'I did another man wrong by taking his wife; now then one of my sons has ruined one of my daughters. Maybe this settles this score.'

David, don't you remember what you said when you spoke as the anointed king and judge? You said the man had to restore fourfold. You didn't know you were going to be the one, but you are going to pay, David.

## 3. Absalom Kills Ammon, David's Son

So then, David was brokenhearted. But Absalom said, 'My brother Ammon ruined my sister. I'll get even with him.' He invited Ammon out to a big dinner. To his servants he said, 'After they have drunk a while, when I say the word, smite Ammon. I will take the responsibility.'

Sure enough: when Absalom said the word, they struck him and he died. And all the king's sons jumped on their mules and fled. David said, 'Absalom has slain all the king's sons, killed the whole bunch!' One fellow spoke up: 'No, just Ammon, because he forced his sister.' Oh, David felt bad about Ammon!

But David, that isn't all. Remember, David, you did it secretly, but God says it will happen to you in the sight of all Israel. 'Now, Absalom—I won't see him anymore,' said David. David, you ought to have been punishing the sin yourself instead of waiting for Absalom to do it.

## 4. Absalom Rebelled and Was Slain

But Absalom went to Geshur and stayed three years, but finally sent word to David. David said, 'He can come back, but I am not going to see his face' (he lived in Jerusalem). Absalom would go out to the gate and when he met people coming in, he took them by the beard and kissed their cheek in the oriental custom of greeting. Absalom would ask, 'Where are you from? I wish I were king. I would do every man justice.'

The man would answer, 'I'm getting along all right but I wish I had so and so settled.'

'Well,' Absalom would say, 'if I were king, I would do it. I would sure help you if I were king.'

He would meet another man and say, 'How are things going with you?'

'Well, all right, but so-and-so . . .'

'What about your case in court?'

Absalom would say, 'You know, I would fix it if I were king but I am sorry; I am not king.'

On this manner did Absalom steal the hearts of the people.

One day a messenger came to David saying, 'Absalom has declared himself king and the people are crying, "Long live King Absalom."' And David said to all his servants, 'Arise, and let us flee.' So David left ten of his concubines or half-wives to take care of the palace and he and all the people went outside the city.

As they went along a wicked old man came forth, cursed and got mud and rocks and threw them at David and at his servants and

said, 'Come out, you bloody man. The Lord has returned upon you all the blood of the house of Saul. Yes, your sin has caught up with you!'

Abishai said, 'David, let me go over, I pray thee, and take a sword and cut off that dog's head. He is talking about God's anointed.'

But David, answered, 'Let him curse, because the Lord has said unto him, Curse David. Let him alone.' And David went on ahead.

You remember how Absalom came in and they advised him to put tents on top of the palace and to go in and to commit adultery with those concubines or half-wives of his father David, to publicly disgrace the father. Then they gathered around together and came out to fight David and David's army. So David said, 'Be easy with him. Don't hurt Absalom. Deal gently with the young man, Absalom, for my sake.'

They came on. And Absalom's mule went under the boughs of a great oak and Absalom's hair caught in the branches. He had great, thick hair. As he hung there Joab and ten young men shot him through with darts. Then they put him in a canyon, and laid a great heap of stones upon him. A messenger came to tell David, 'We won the battle. Blessed be the Lord who delivered up the men that lifted up their hand against the king.'

And king David said, 'What about Absalom? My boy! My boy! Is Absalom safe?'

And the messenger said, 'The enemies of my lord the king be as that young man is today.' David knew Absalom was dead.

He turned and walked up the stairway and as he went he said, 'O Absalom, Absalom! O my son, Absalom! Would God I had died for thee, Absalom, my son!'

What's the matter, David? He was again finding out that a child of God doesn't get away easily with sin. He reaped it in his own children and you will, too. And God said, 'I will put a curse on the family of David. The sword will never depart from your house, David. The sword will never depart.' You may not think that is the way God ought to do it, but that is the way God said He would do it, and He does. God punishes His children and sends a plague on families and a plague on little children, for the sins of a Christian. You will reap it in your children. Oh, God help Christians to see that you can't sin and get by.

## VI. Sin Causes Loss of Fellowship With God

What does sin do for a Christian? Sin means you lose your fellowship with God, you lose your joy as a Christian, you lose the conscious presence of God. Now, I do not believe the Spirit of God leaves a Christian. But I think you may shut Him up so He doesn't talk to you, and encourage you, and answer you, and help you as He once did.

Fellowship! In I John 1:6 we read, 'If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth.' Now, He didn't say, 'If you say you are saved . . .'. Some people are really saved who do not live right. But a person is not in fellowship with God if he doesn't live right.

'Brother Rice, I feel near the Lord. The Lord is close to me. I enjoy His presence. The Holy Spirit comforts me, guides me when I open the Bible and I can understand it. But I am living in sin.' You are a liar. You don't have fellowship with God. You don't have the sweet communion of the Holy Spirit. You don't have the comfort of the Holy Ghost. You don't have the joy of the Lord. As a Christian you can't have that when you are living in sin. If you don't walk in what light you have, you can't have peace and fellowship with God.

David knew that. Over in Psalm 51:10-13 he said something about that. 'Take not thy holy spirit from me.' 'Restore unto me the joy of thy salvation.' 'And renew a right spirit within me.' 'Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways . . .'

What's that, David?

'O God, give me back the joy.'

'David, I thought you said that you are saved.'

'Yes, I have my salvation, but I have lost the joy of salvation.'

Can't you be truly married but lose the joy of marriage? You can be truly married but lose the happiness of it. Can't you even be in love and married and mean it, yet lose the happiness of marriage? You can be a Christian, born again, love God, but walk in darkness and sin so that you can't have any fellowship. 'O God, restore to me the joy,' David said. 'I've lost all my joy.'

Well, I tell you now, sin isn't worth it. If a sin would take away one friend; if sin would make your home unhappy, and your wife's fellowship not sweet; if sin would come between father and children, it wouldn't be worth it. But it does more than that. Sin comes between you and the Saviour. It takes away that early joy. It takes away the dew of sweetness, early morning dew of your salvation. You don't have the joy of the Lord in your heart if you go into sin.

How often, my friends, I have learned that sin never pays. It may come in a curse on children. It may be sickness through the body. I know it may be disaster in an automobile accident. It may be some other trouble. But oh, I don't know any trouble like walking alone as if I had no God, as if I had no Heavenly Father, as if He didn't love me. When He won't talk to me, when I can't have His face to look into—that is a terrible thing. O Christian, nothing in the world is worth that!

No pleasure the world can ever give is worth losing the joy of the Lord, the fellowship of the Lord.

O Christian, I want you to go home from this place to say, 'God helping me, I will not jeopardize the sweet communion with God, the joy of the Lord. I will not risk that by sin.' I tell you, that is a terrible thing. To lose the joy of the Lord, and fellowship of the Holy Spirit, and the comfort and guidance of the Spirit is sure bad, isn't it?

In Dallas, Texas, a woman once got her husband's paycheck and had it cashed. She bought some groceries. Then she remembered some other things she wanted to buy and so spent the paycheck without taking out any tithe, any gift for the Lord.

The next morning we had the Lord's Supper. She was one of the two who usually prepared it. She got the grape juice, poured it in the little glasses. She got the bread ready. Then her heart began to pain her. She thought, 'I'm about to take the bread of the broken body. I am about to take of this remembrance of the blood poured out for me, and I'm a dirty cheat. I took all the money for the week and didn't have any for God.' She wept as she told the Lord, 'O God, I couldn't take the Lord's Supper and be happy. I promise to borrow it tomorrow and pay it back. I'll get it some way from somebody and put it in today. Please, Lord, forgive me so I can take the Lord's Supper.'

Then the Lord gave her a sense of joy and forgiveness as she partook of the Lord's Supper. Weeping and laughing with joy, she came to tell me after the service she had borrowed the money from a friend and put it in. She had to be up with the Lord.

Listen, don't risk losing the joy of fellowship with the Lord by sin. That is what it does.

## VII. Sin Blocks Answers to Prayer

What else does sin do for a Christian? It takes away joy and fellowship and the leading of the Spirit of God. It blocks the answer to your prayers.

Psalm 66:18 says, 'If I regard iniquity in my heart, the Lord will not hear me.' That sin that you love and don't confess and hate—when you confess and forsake it, God can restore the fellowship. But when you love sin, when you say, 'I don't see any harm in a little bit of a thing not much bigger than a pencil, brother—about that long and it's white, and it doesn't smell good but . . .', yes, I know. But if it is an issue between you and God, you had better give it up.

One argues, 'Yes, but everybody's doing it. Everybody goes to shows.'

Another says, 'Brother Rice, I know I had a quarrel with that

fellow, but he was more to blame than I was!'

Now sin that you take up for, that you have an alibi for; sin that you excuse, sin that you hug to your heart, sin that you don't condemn and don't forsake and don't hate and don't weep over—well, God says, 'If I regard iniquity in my heart, the Lord will not hear me.'

Do you want to pray with joy? Confess your sin. How ought we to start out to pray? Search out our hearts. And 'if we would judge ourselves we wouldn't be judged,' the Bible says. So let's pass judgment on sin. Find it out, dig it out, confess it, lay it before God. 'There it is, Lord, forgive it,' and God will. Then you are on praying ground about other things. But you need not be praying to God while you love sin.

Isaiah 59:1, 2 says, 'Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.' Sin in a Christian blocks prayers, doesn't it?

First Peter 3:12 says (it is a quotation from Psalm 34), 'For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil.' The sins of a Christian make it so you may pray for something that is right but not get your prayer answered. You may want a lost man saved, but God won't hear you. You may want the church to prosper, but God turns a deaf ear. You may be praying for foreign missions, but God isn't listening because He is not going to take up for sin, even for a good purpose! God is not going to excuse sin and fit in with sin. No, my friends, sin blocks your prayers. Oh, what an orphan I am in this world if I have no God to go to, if God shuts up Heaven and says, 'You needn't send any more orders. I'm not listening.' Oh, what a sin when it takes away the power to pray, and God's answer to prayer.

## VIII. Sin Sends Souls to Hell

What else does sin do for a Christian? It sends the Christian's loved ones to Hell. I guess we will have to say that.

The Lord said to David, 'Because by this sin you have given great occasion to the enemies of God to blaspheme, the child will die. I have to show people I am not for sin.'

What's this? Sin in a Christian causes the old Devil's crowd to gloat and reproach God. Even now the infidel is still writing books about David's sin.

One man once said to me, 'If that old sinner Lot got to Heaven, I'll sure get there!' Everywhere I go people say, 'There are hypocrites in the church!' I used to try to laugh that off. I don't anymore.

(continued on page 12)

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## What Sin Does to a Christian

(Continued from page 11)

You have something there, brother. The sad, sad fact is—we just as well confess it—there are hypocrites in the church. One reason why I try to clean up the churches is so there won't be a reproach.

Here comes a big quarrel and fuss in the church. You go in there and try to preach, and you are beating against a stone wall. Sinners mock at you, and the Spirit of God is not there in power because the sins of Christians have caused people to blaspheme God. I think we had as well admit that souls go to Hell because of the sins of Christians. Sin makes it so sinners won't hear the Gospel, makes it so the Holy Spirit has nobody to use. Sin blocks revival.

We had as well face it. Your sin! Oh, you had better walk straight. Somebody may go to Hell for your sins. You may not have any power. God won't use you. What was Paul afraid of? Paul prayed, 'Lord, I buffet my body.'

What's the matter, Paul?

"This old carnal nature—I beat it black and blue."

Why?

Lest after preaching to so many, God may say to me, "Paul, I can't use you anymore. I'll lay you on the shelf, Paul." Paul said, "If it ever gets to where I can't win souls and souls go to Hell because I can't win them, wouldn't it be bad! That's the reason I buffet my body and keep it under." In other words, he is saying that souls will go to Hell when Christians sin and lose their power.

Go back to David's prayer in Psalm 51. "Lord, restore unto me the joy of thy salvation; uphold me by thy free spirit." Then what will happen? "Then will I teach transgressors thy ways; and sinners shall be converted unto thee."

What happens when a Christian doesn't have the joy of salvation because of his sin? He can't teach transgressors the way and sinners won't be converted. So sinners go to Hell.

What blocks revival? Sin! What blocks your soul winning? Sin! Why are sinners not converted? Because of your sins! The trouble is not with the sinner, but with the saint. It is not with the world, but with the church. It is not with the harvest; it is with the reapers.

The sins of Christians bring disgrace and make the Gospel of no effect. Sins make it so the Holy Spirit can't work, make it so sinners don't want the Gospel, make the Devil laugh and make angels weep.

Oh, worldly Christians!

You say, "I don't think that is so bad . . ." Well, when people are in Hell for a billion years because of your sins, because there is no power, because there is no revival, then you will know that your sin was mighty bad.

### IX. Sin Makes Christians Face the Judgment Seat

What else does the sin of a Christian do? It means you are going to face the judgment seat.

"Brother Rice, you don't mean that after I die and after I go to Heaven?"

Yes, sir.

"You mean that about a Christian who is headed for Heaven?"

Yes.

"Born again?"

Yes.

"And going to Heaven?"

Yes.

"You mean he still has to be judged for his sins?"

That is exactly what I mean. In II Corinthians 5:9-11, Paul said, "Wherefore we labour, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment seat of Christ; that every one [we Christians; every one—after you are up in Heaven; every one] may receive the things done in his body, according to that he hath done, whether it be good or bad."

"You mean a Christian, you mean a . . . ? Ah, no, Brother Rice," somebody says, "my sins are under the blood."

Yes, Old Bill's sins were under the blood, too, but he still has just one eye.

I knew a man named Jeff Lyle. He was an old man up in his eighties or so. January a year ago I saw him out near Dundee, Texas, a little cowtown where I grew up. I went to work for that old man

when I was fifteen years old out on Black Flat. One night we went out on the back porch after supper and looked up at the stars. The old man wept. I was a Christian. We went to church together. He said to me, though I was only fifteen or sixteen, "John, I wish you would pray for my boys. You know, I've got Jerry saved and Gloria is saved. The younger children are saved, but the older three boys—John, when I was a drunkard those boys were old enough to remember. When I cursed preachers and drank liquor; when I lived in sin and wouldn't go to church, those boys were growing up. The younger ones have been coming along since I have been converted. I have been able to get them saved. But oh, pray for my older boys. I can't win them."

Weren't his sins under the blood? Oh, yes. Sure. But sin isn't all done when you get converted.

Listen again. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." You see, the sin question is not so soon over.

I wish you would get that book on " . . . And God Remembered" over there and read the sermon, "Tears in Heaven."

"You don't mean literal tears?"

Yes, literal tears in Heaven.

"Do you mean people are sad in Heaven?"

Yes, sir. Sad in Heaven.

"What about?"

About their sins. About letting people go to Hell. About failing God.

"Oh, I couldn't think that."

I know. You are going by what some men say instead of what the Bible says. Yes, there are going to be tears in Heaven, at the judgment. And the next verse says, "Knowing therefore the terror of the Lord, we persuade men"—the terror that Christian people will have when they face that judgment for their sins. That is part of the fruit of sin.

There is more about it in I Corinthians 3. Our works are going to be tried by fire. If a man's works abide after the fire in Heaven, the testing, he will receive a reward. If a man's works be burned, he will suffer loss but he himself shall be saved "yet so as by fire." Suffer loss in Heaven. That is part of the results of sins. Saved? Yes, but so as by fire. Everything you have burned up. Get to Heaven? But by yourself. Get to Heaven? But your wife and children in Hell. Get to Heaven? But nobody else to meet you, nobody glad.

Oh, I guess it doesn't matter so much down here. I'm awfully glad to meet people who love me and pray for me. I bear heavy burdens. I thank God for the privilege. That's all right. I go on these years and I am glad to see people who love me and pray for me. But it isn't a matter of years so much. One thing: I surely do want people to meet me gladly when I get to Heaven. I am looking forward, Dr. Jarvis, (Missionary Fred Jarvis of Japan) to seeing some of those, oh, three or four thou-

sand Japanese who found Christ through my literature. I'm looking forward to seeing them come from India and the more than 6,000 who have been saved through the English edition of "What Must I Do to Be Saved?" I am anxious to see the people saved in my meetings—the many thousands who have walked down aisles and took my hand and claimed Christ as Saviour. I don't want to get to Heaven and have nobody care.

Listen! You have that to face in judgment in Heaven for Christians only. If your sins come on, you are going to meet them—"the things done in the body."

Christians, what about your sins? How did the great revivals start? With confession. "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy" (Prov. 28:13). What should a Christian do about his sins, then? He is to confess them. We read in I John 1:9, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us . . ." Don't hold your sin, don't hug it to your heart. Don't make an alibi for it. Don't say it doesn't matter. Don't say, "I'm no worse than others." Just admit, "Lord, I've sinned. I've sinned." You can't have the blessing and sweetness that you ought to have unless you quit it. O God, let us take to heart what sin does to a Christian.

Let us pray. Our Heavenly Father, I have done the best I know. I have finished the message you gave me. O God, let people take it to heart. I pray, deal with souls tonight. Deal with people tonight.

With our heads all bowed, will you say, "Brother Rice, sin is serious and God hates it and I hate it, too?"

Where is the blessedness I knew, When first I saw the Lord? Where is the soul-refreshing view Of Jesus and His Word?

Return, O holy Dove, return, Sweet messenger of rest! I hate the sins that made Thee mourn, And drove Thee from my breast.

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